

Church-1933

A.M.E.

# A.M.E. Bishops Order Merger of Colleges And Two Missionary Societies

7-1-33

**"Death By Starvation" Termed Too Great a Menace. Dixie Residents Urged to Vote At All Costs. Contributions Urged to Scottsboro Funds. Address to Church Also Mentions Work of Communists.**

**Baltimore Md.** It also urged that the voters WILBERFORCE, Ohio.—Pointing out that "death by slow starvation" to party wherever it is necessary is menacing the A.M.E. connection to fight foes of equality and justice and the spark of life that still sur-church to be liberal in contrib- utions to defend the case of the the report of council says, "to de-boys. They also said "while being lay action in heroically applying calm and self-restrained, also to the remedies that for a brief space be fearless and firm in their de- may be possible. fense of the orderly processes of the law.

"We, therefore, direct the Presi- dent and secretary of the board of our department of education to proceed at once to acquaint them- selves with the facts, obstacles and opportunities, relating to merging our schools and further that they apply all the resources of co-operation and council at their command to aid the different boards of trustees to arrive at agreements leading to decisive ac- tion.

"We admonish all to banish self-deception, to submerge per- sonal ambitions and to approach the problem with open minds and with willingness to compromise in the larger interest of the highest good of all concerned."

## Women's Bodies Also

The council also ordered that the General Conference decision that the Women's Parent Mite and the Women's Home and Foreign Mis- sionary Societies also be merged immediately.

The General Conference voted to merge these bodies into one or- ganization. The bishops directed that the executive committee, or subcommittee, appointed by the president of each of the women's societies, together with the chair- man and secretary of the Mis- sionary Board, with each bishop as a member ex-officio, meet at Quinn Chapel A.M.E. Church, in Chicago on September 11, for the purpose of working out the details of this merger.

## Fight to Vote

Calling attention to the power of the ballot, the council urged mem- bers of the church to "aggressively fight their way into the primaries of the South," and into any poli- tical parties which seek to nomi- nate those who shall stand for election.

## Social Ideals

In setting forth the social ideals of the church the council gave, among others the following: "The right of all to the oppor- tunity of self-maintenance; a wider and fairer distribution of wealth; a living wage, as a mini- mum, and above this a just share for the worker in the product of industry and agriculture. "Justice, opportunity and equal rights for all; mutual good will and co-operation among racial, econo- mic and religious groups. "The recognition and main- tenance of the rights and responsi- bilities of free speech, free as-

sembly, and free press; the en- couragement of free communica- tion of mind with mind as essen- tial to the discovery of truth. The building of a co-operative world order."

**Charles A. Logan Jr.,  
Los Angeles, Second  
Negro Catholic Priest  
6-30-33**

**LOS ANGELES.**—Charles A. Lo- gan Jr., who with seven young white men was ordained to the priesthood of the Roman Catholic church, June 10, is the first Negro priest to be ordained in this di-ocese and one of the two Negro se- cular priests in the United States.

The Most Reverend John J. Cantwell, bishop of Los Angeles and San Diego, assisted by Mon- signor Crawley and a host of in- priests and seminarians performed the ordination ceremony in the cathedral of St. Vigiana here. Father Logan is the son of Mr. and Mrs. Charles A. Logan, 1715 W. Thirty-fifth street. He was born in Prescott, Ariz., coming to Los Angeles at the age of 5 years.

He received his primary and secondary education from the Holy Cross Sisters of St. Agnes Parish in this city. In 1925, he entered St. Joseph college, Mountain View, Cal., a preparatory seminary. Two years later he entered upon his ma- jor seminary course at St. Pa- rick's, Menlo Park, Cal.

The newly ordained priest has been stationed at the Holy Name Parish here indefinitely.

# CONGREGATIONALISTS AND CHRISTIANS HOLD ANNUAL CONFERENCE

Courier 6-24-33

**Pay Glowing Tribute to Late Rev. H. H. Proctor— Stress Importance of Need of Greater Interest In Religious Training of Youth.**

By CLEVELAND G. ALLEN

**NEW YORK, June 22**—"The Church in the Present Crisis" was the theme discussed at the twenty-seventh in- formal conference of the Congregationalists and Christian Churches of New England and vicinity, which was held last week at the Grace Congregational Church of which the Rev. Dr. A. C. Garner, is pastor. Eighty-three delegates rep- resenting the clergy and laity wereth part of parents so as to be an aid to their children.

At the evening session a mass meeting was held followed by me- morial services in memory of the late Dr. H. H. Proctor, pastor of the Nazarene Congregational Church. Dr. Byrd presided. Spe- cial music was rendered by the choir of the Grace Congregational Church and the Older Boy's Glee Club of the Y. M. C. A., under the direction of Troy Gorum. Rev. Dr. H. H. Proctor; recommended that W. N. DeBerry of Springfield, the executive committee make plans for an annual youth and women's session.

Before the conference adjourned it endorsed the work of the New York Bible Society; expressed sor- row at the passing of the late Dr. H. H. Proctor; recommended that the executive committee make plans for an annual youth and women's session.

The conference opened on Wed- nesday afternoon with a devotion- aling the church was the securing of service. An address of welcome on more recruits from the ranks of behalf of the local church was the Congregational Church. "Most made by Joseph S. Childs. Rev. Dr. W. A. Byrd, pastor of the First Community Church, Jersey City, was elected moderator; Rev. Geo. W. Hinton of Corona, secretary and from other churches said Dr. De- Rev. James A. Wright of Hartford, Conn., treasurer. At the afternoon session addresses were made by Mrs. DeReath Beausey of Jersey City and the Rev. J. E. Sarjeant, the line of recruits.

Dr. Harold Kingsley of Chicago Church, who spoke on "The Church said that the churches today are and Its Devotional Program." Rev. Sarjeant told of the importance of the church stressing the value of educated class is unchurched, and devotions. Mrs. Beausey urged that 66 per cent of the masses are need of greater interest on the part of the church in the religious de- velopment and training of chil- dren. She said that children are beginning to ask questions con- cerning life and that the church should take an interest in their given over to tributes to the late problems. She told of the need of training in religious education on- were delivered by the Rev. Dr. A.



C. Garner, pastor of the Grace the part of some churches was Congregational Church, and who mentioned as one of the causes of officiated at the funeral services of lack of interest on the part of the Dr. Proctor and Dr. George E. laymen. It was also brought out Haynes of the Federal Council of that laymen must realize more Churches, who spoke on behalf of their responsibility for the growth the alumni of Fisk University. The and development of the church. speakers praised Dr. Proctor as a Rev. Dr. Charles Patton, mod- churchman, author and leader-erator of the National Council of Brief addresses were also made Congregationalist and Christian from the floor.

The session on Thursday morn- ing began with a devotional service led by the Rev. B. Edwards, pastor of the Galilean Christian Church. An address on welcome on behalf of the Interdenominational Preach- er's meeting was made by the Rev. Dr. J. W. Brown, pastor of the Mother Zion A. M. E. Church.

Rev. Clifford L. Miller, pastor of the Christ Community Church in Jamaica, in speaking on "After the Depression What?" said that the church must demand a new deal. He said that the church must cre- ate an atmosphere of harmony and take an interest in the economic life of the people. Rev. Miller said that the church needs to stabilize its religion.

Considerable discussion at this session was given to the work of women in the church. Discussion centered around what ought to be the attitude of the church towards the religious training of the chil- dren. Among the questions dis- cussed at this session were "What of the work that was being done Are the Functions of the Sunday School?" and "What Are the Duties of the Sunday School Teacher Towards Their Children During the Other Six Days, and Does It Involve Contact With Parents." Speakers in the discussion told of the importance of trained workers in the Church School and the need of consecration on the part of teachers.

An address was made by the Rev. Y. S. Thompson, pastor of the Christ Church, Orange, N. J. Rev. Thompson said that the church should interest itself in the eco- nomic problems confronting the people. Rev. John L. Bryant told of the work that the New York Bible Society was doing through the distribution of Bibles to vari- ous races throughout the city. Dr. Jessie E. Moreland spoke on the life and service of the late Dr. Proctor. He told of the ambition of Dr. Proctor to develop a great institution that would serve the needs of the community. "He never had his dream realized," said Dr. Moreland. Dr. W. N. DeBerry of Springfield was voted a life mem- bership on the executive commit- tee.

At the afternoon session Henry K. Craft, secretary of the W. 135th Street Branch of the Y. M. C. A. led a discussion "The Layman's Responsibility for Increased Church Attendance." Various point of views were expressed relative to the attendance and non-attend- ance of laymen to church. The lack of a constructive program on

## NEGRO PREACHERS STUDY CONDITIONS

*Macon Telegraph*

They Are Asked at Conference  
to Improve Churches and  
Schools of State

10-6-33

By DAVID NORRIS

CAIRO, Ga., Oct. 5.—The South Georgia conference of the African Methodist Episcopal church con- tinued its sessions today in Bethel

church with Bishop W. A. Fountain presiding. Reports from the six pre- siding elders showed that the general fund this year was far above that of last year.

Ministers were urged to study the true conditions of the people they serve and assist in making the com- munity life better by having better homes, schools and churches.

Dr. C. L. Wall, of the M. E. church, South, spoke of the work be- ing accomplished by the A. M. E. church and said the ministers of the A. M. E. church have made a won- derful contribution the advancement of the Negro.

### Evangelistic Service

Rev. M. T. Robinson, presiding elder, of the Waycross district, had charge of the Wednesday night ses- sion. Rev. T. J. Davis, St. Paul's church, Macon; Rev. E. J. Odom, St. Phillip's church, Griffin; Dr. J. N. Miller, presiding elder, Forsyth dis- trict, assisted in conducting a great evangelistic service.

Rev. G. C. Thomas, pastor Bethel A. M. E. church, Fitzgerald; Rev. A. W. White, first church, Quitman; Rev. J. T. Tann, of Tifton; Rev. Jerome E. Brown, Valdosta; Rev. H. W. Grant, Ocilla, made full reports during Thursday's session. Pastorial reports showed the largest increase in converts and Sunday school work- ers in many years.

The missionary anniversary called together many workers from many sections of South Georgia Thursday night. Mission preachers and churches were benefited by the work of the missionary reports.

### Long Service

Prof. H. G. Pughley of Bain- bridge, in the interest of a more in- telligent layman spoke of stewards in each church possessing church lit- erature, the committee on the state of the church, reported on the con- ditions of churches. Rev. J. H. Hall of Valdosta, is chairman. Revs. E. Griggs of Macon; J. I. Stringer, M. T. Robinson, J. A. Hadley, I. G. G'ass were noted as being in a num- ber of men who have served more than 20 years as presiding elders in the church in Georgia.

Prof. W. A. Myles made an earn- est appeal to pastors and laymen to assist in helping to destroy the pow- erful screw worm that is found in many sections of Georgia.

The various committees will com- plete their reports during Friday's session. Much interest is centered

on reports from the committee on fourth year studies that will pass on the ordination of several young men seeking elders orders.

Revs. M. A. Fountain, I. J. John- son, T. W. Evans, H. J. Peoples, E. N. Martin, E. Lowery and E. J. Odom, assisted in an old-time Meth- odist song service, featuring the songs of the daily fathers, Negro spirituals. The educational mass meeting Friday night will be in charge of President W. A. Foun- tain.

A conference shower for Morris Brown college will be given Satur- day night. At this meeting mem- bers will give to Morris Brown ar- ticles of food or whatever may be needed to help operate the school.

Bishop Fountain will preach Sun- day at the close of the conference.



A.M.E.

Church-1933

# A. M. E. Financial Report Shows Returns by Areas

Financial Statement Made by John R. Hawkins to the A.M.E. Finance Board Shows How Contribution Declined From \$293,164 in 1932 to \$218,718 in 1933

## REPORT OF DOLLAR MONEY, PENSION FUND AND SUSTENTATION—1932-1933

The report shows '05 supper annuated ministers (retired), 16,631 widows, and 356 orphans, who are paid a total pension of \$59,735.91 which means an average of \$24.92 each a year.

### FIRST EPISCOPAL DISTRICT—BISHOP W. H. HEARD

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Delaware	2,045.50	1,126.35	1	4	0	5
New Jersey	6,527.35	2,719.90	3	25	6	34
Philadelphia	8,300.00	3,105.00	4	38	7	49
New York	6,768.94	1,416.56	5	23	2	30
New England	2,712.22	287.78	1	10	0	11
Bermuda	276.80	191.40	0	1	0	1
Nova Scotia	55.30	44.70	0	2	0	2
<b>Total</b>	<b>\$26,686.11</b>	<b>\$8,891.69</b>	<b>14</b>	<b>103</b>	<b>15</b>	<b>132</b>

### SECOND EPISCOPAL DISTRICT—BISHOP M. H. DAVIS

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Virginia	5,000.00	2,306.25	5	28	2	35
Baltimore	9,263.00	1,532.25	3	41	4	48
North Carolina	2,595.75	354.25	6	18	..	24
W. North Carolina	3,767.00	796.40	2	22	6	30
Jamaica	.....	.....	0	4	0	4
Windward Islands	.....	.....	0	0	0	0
Guiana	.....	.....	0	0	0	0
<b>Total</b>	<b>\$20,625.75</b>	<b>\$4,989.15</b>	<b>16</b>	<b>113</b>	<b>12</b>	<b>141</b>

### THIRD EPISCOPAL DISTRICT—BISHOP R. C. RANSOM

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
North Ohio	3,863.06	936.94	5	14	1	20
Ohio	4,942.00	2,083.00	5	20	2	27
Pittsburgh	4,055.45	2,544.55	2	23	4	29
West Virginia	1,003.00	272.00	1	5	0	6
<b>Total</b>	<b>\$13,863.51</b>	<b>\$5,836.49</b>	<b>13</b>	<b>62</b>	<b>7</b>	<b>82</b>

### FOURTH EPISCOPAL DISTRICT—BISHOP H. B. PARKS

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Northwestern	2,536.48	750.52	1	10	10	21
Chicago	9,440.25	1,954.91	8	22	5	35
Indiana	4,570.44	441.56	2	15	1	18
Illinois	4,084.05	809.54	3	22	1	26
Michigan	6,886.65	.....	3	15	0	18
Ontario	420.00	164.25	0	2	0	2
<b>Total</b>	<b>\$27,937.87</b>	<b>\$4,120.78</b>	<b>17</b>	<b>86</b>	<b>17</b>	<b>120</b>

### FIFTH EPISCOPAL DISTRICT—BISHOP J. A. GREGG

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Colorado	2,145.00	724.85	1	10	0	11
Kansas	5,177.68	1,931.32	4	23	6	33
North Missouri	2,350.00	660.00	5	16	5	26
S. W. Missouri	3,817.60	703.40	3	10	1	14
Missouri	4,582.17	443.18	3	12	0	15
<b>Total</b>	<b>\$18,072.45</b>	<b>\$4,462.75</b>	<b>16</b>	<b>71</b>	<b>12</b>	<b>99</b>

### SIXTH EPISCOPAL DISTRICT—BISHOP W. A. FOUNTAIN

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
S. W. Georgia	2,332.10	811.01	3	36	5	44
Americus, Ga.	1,192.75	859.75	5	22	8	35
Augusta, Ga.	1,325.27	756.03	6	33	7	46
North Georgia	1,948.31	553.69	7	35	8	50
Atlanta, Ga.	5,026.75	1,383.00	9	37	15	61
Macon, Ga.	2,570.50	1,112.60	8	49	15	72
Georgia	4,070.50	1,370.00	9	41	9	59
South Georgia	2,120.80	1,274.97	7	44	10	61
<b>Total</b>	<b>\$20,586.98</b>	<b>\$8,121.05</b>	<b>54</b>	<b>297</b>	<b>77</b>	<b>428</b>

### SEVENTH EPISCOPAL DISTRICT—BISHOP NOAH W. WILLIAMS

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Palmetto, S. C.	3,561.21	1,623.79	5	29	11	45
Northeast S. C.	3,100.00	394.75	7	29	28	64
Columbia, S. C.	2,673.00	807.50	5	23	14	42
Central S. C.	2,153.20	331.30	7	10	5	22
Piedmont, S. C.	2,086.80	878.20	6	32	6	44
South Carolina	3,462.00	1,593.50	6	33	14	53
<b>Total</b>	<b>\$17,036.21</b>	<b>\$5,629.04</b>	<b>36</b>	<b>156</b>	<b>78</b>	<b>270</b>

### EIGHTH EPISCOPAL DISTRICT—BISHOP S. L. GREENE

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Mississippi	1,200.00	750.95	4	20	1	25
E. Mississippi	650.00	523.78	4	10	2	16
N. E. Mississippi	450.00	378.35	6	14	0	20
Central Mississippi	800.00	829.30	6	14	0	20
North Mississippi	444.29	820.66	4	11	3	18
N. W. Mississippi	420.00	318.78	5	15	7	27
North Louisiana	1,200.00	499.45	3	18	4	25
Central-S. W. Louisiana	600.00	539.50	1	6	0	7
Louisiana	2,500.00	1,676.71	14	31	10	55
<b>Total</b>	<b>\$8,264.29</b>	<b>\$6,337.48</b>	<b>47</b>	<b>139</b>	<b>27</b>	<b>213</b>

### NINTH EPISCOPAL DISTRICT—BISHOP R. A. GRANT

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
South Alabama	1,037.25	317.25	4	26	6	36
Alabama	1,080.01	423.81	2	24	12	38
East Alabama	1,110.20	299.90	6	22	2	30
North Alabama	1,354.80	760.51	5	24	1	30
Central Alabama	1,334.75	451.95	12	28	6	46
West Alabama	878.12	555.01	2	11	2	15
<b>Total</b>	<b>\$6,795.13</b>	<b>\$2,808.43</b>	<b>31</b>	<b>135</b>	<b>29</b>	<b>195</b>

### TENTH EPISCOPAL DISTRICT—BISHOP W. S. BROOKS

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
N. W. Texas	820.70	30.45	1	2	0	3
S. W. Texas	1,252.86	774.94	4	13	3	20
Texas	2,809.65	244.35	6	13	1	20
W. Texas	1,057.20	51.65	7	12	0	19
N. E. Texas	1,326.05	265.95	6	13	6	25
N. Texas	3,739.95	26.75	5	13	2	20
Central Texas	2,568.46	193.67	10	15	1	26
W. Texas	1,185.40	133.55	4	8	2	14
Mexico R. G. V.	64.50	71.50	0	0	2	2
<b>Total</b>	<b>\$14,824.77</b>	<b>\$1,762.36</b>	<b>43</b>	<b>89</b>	<b>17</b>	<b>149</b>

### ELEVENTH EPISCOPAL DISTRICT—BISHOP J. S. FLIPPER

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Central Florida	2,554.00	11.25	9	30	8	47
East Florida	3,331.70	139.30	6	34	8	48
South Florida	5,577.35	1,105.65	1	37	6	44
Middle S. Florida	1,183.96	414.44	11	27	9	47
West Florida	889.58	761.27	3	17	7	27
Florida	1,434.00	1,075.00	10	30	0	40
<b>Total</b>	<b>\$14,970.59</b>	<b>\$4,620.66</b>	<b>40</b>	<b>175</b>	<b>38</b>	<b>253</b>

### TWELFTH EPISCOPAL DISTRICT—BISHOP G. B. YOUNG

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Arkansas	1,800.00	844.95	6	18	1	25
West Arkansas	1,181.50	362.70	5	18	2	25
South Arkansas	1,055.65	855.85	2	16	2	20
Central Arkansas	1,163.68	866.77	6	17	3	26
East Arkansas	1,122.17	377.83	6	10	0	16
N. E. Arkansas	971.85	556.40	3	4	0	7
<b>Total</b>	<b>\$7,294.85</b>	<b>\$3,864.50</b>	<b>28</b>	<b>83</b>	<b>8</b>	<b>119</b>

### THIRTEENTH EPISCOPAL DISTRICT—BISHOP H. Y. TOOKES

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Kentucky	2,705.40	439.70	4	12	1	17
W. Kentucky	1,909.25	517.95	5	13	0	18
Tennessee	2,914.25	783.75	12	25	5	42
East Tennessee	1,135.40	394.60	2	5	3	10
West Tennessee	2,821.39	1,113.71	6	28	5	39
Liberia	.....	.....	0	0	0	0
Sierra Leone	.....	.....	0	0	0	0
<b>Total</b>	<b>\$11,485.59</b>	<b>\$3,249.71</b>	<b>29</b>	<b>83</b>	<b>14</b>	<b>126</b>

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Puget Sound	1,161.00	.....	.....	.....	.....	.....
Southern California	4,229.50	.....	.....	.....	.....	.....
California	1,797.75	.....	.....	.....	.....	.....
N. E. Oklahoma	1,350.25	.....	.....	.....	.....	.....
Oklahoma	1,361.75	.....	.....	.....	.....	.....
Central Oklahoma	374.55	.....	.....	.....	.....	.....
<b>Total</b>	<b>\$10,274.80</b>	<b>\$1,312.65</b>	<b>21</b>	<b>44</b>	<b>5</b>	<b>70</b>

Conference	Dollar Money	Decrease	Min- isters	Wi- dows	Or- phans	Total
Mississippi	1,200.00	750.95	4	20	1	25
E. Mississippi	650.00	523.78	4	10	2	16
N. E. Mississippi	450.00	378.35	6	14	0	20
Central Mississippi	800.00	829.30	6	14	0	20
North Mississippi	444.29	820.66	4	11	3	18
N. W. Mississippi	420.00	318.78	5	15	7	27
North Louisiana	1,200.00	499.45	3	18	4	25
Central-S. W. Louisiana	600.00	539.50	1	6	0	7
Louisiana	2,500.00	1,676.71	14	31	10	55
<b>Total</b>	<b>\$8,264.29</b>	<b>\$6,337.48</b>	<b>47</b>	<b>139</b>	<b>27</b>	<b>213</b>



# Berry's Election High-handed, Bishop Ransom Declares

Successor to Late Dr. E. H. Coit Elected Before His Body Was "Decently Buried." Law Requires Election by Bishops, of Whom Only Two Were Present.

NEW YORK. — The election of this out. Dr. Saddler of Texas re- the Rev. L. L. Berry as secretary-ceived the next highest vote and treasurer of the home and foreign after him Dr. Flipper, of Topeka. missionary department of the Kansas, came next, and third in the A.M.E. Church to succeed the late Dr. E. H. Coit before the latter had been "decently buried," is declared by Bishop Reverdy C. Ransom, of the third Episcopal district, to hold the record for "high-handed procedure."

The Rev. Mr. Berry was elected at a "special" meeting of the board of managers of the missionary department on April 11, Bishop W. H. Heard presiding. Notice of the action was given to Bishop Ransom by J. C. Beckett, recording secretary, who asked him to "indicate his position in the case."

## Law Amended

The church law (amended 1932) on the question of filling vacancies in the missionary department reads as follows:

The management shall be vested in a board, consisting of the bishops, one of whom shall be president, one member from each Episcopal district, the president of the combined societies: Women's Parent Mite Missionary Society, and the Women's Home and Foreign Missionary Society, and the corresponding secretary, elected at the General Conference. Vacancies in the board shall be filled by the bishops.

Replying to the Rev. Mr. Beckett in the Christian Recorder, Bishop Ransom said:

"My information is that this meeting which declared its intent to constitute a quorum, was composed of only five members of the missionary board elected by the General Conference and two bishops. Has it come to pass that two bishops may constitute a quorum to act for the entire bench of bishops? Do other members of the missionary board concede that five members of the board who happen to be present may constitute themselves a quorum for the entire missionary board?"

## Had no Authority

"This in view of the fact that neither the chairman of the board nor anybody else with authority to act had called a meeting of the missionary board, 'special' or otherwise."

"If the errand which led these members of the missionary board to New York was to attend the funeral of the late Dr. Coit, why were they in such precipitate haste to elect his successor before they got his body decently buried?"

"We are told that conditions facing the missionary department were such that it was necessary to install a secretary at once, and Dr. L. L. Berry was chosen because he received the highest vote next to Dr. Coit at our last General Con-

## "High-Handed"

"It is just such high-handed actions as these that keep the church in turmoil by disturbing our peace and harmony."

"I am not saying that Dr. Berry is lacking in qualifications, I am only emphasizing that the hasty and high-handed manner of his choosing does not harmonize either with the proprieties or the searching scrutiny that the cause demands."

"I do not want to impugn the motives that caused the action of which I assail, but I do declare that some tall explaining will be necessary to satisfy the church at large sufficiently to cause it to swallow this nostrum as a cure for the present ills of our missionary department."

Columbia, S. C. State

July 18, 1933

## BISHOP TRANSFERS NEGRO CONFERENCE

Methodists Go to Greenwood Because of "Lynching" Recently at Clinton.

The State has leave from the writer to publish the following letter.

To the Presiding Elder of the Piedmont Annual Conference of the African Methodist Episcopal Church. Brethren:

This comes to inform you that because of the horrible lynching of Norris Bendy, as published by the daily papers of July 5, after he had been taken from the jail in Clinton, S. C., by four men. I am decided not to hold the session of the Piedmont Annual conference in the city of Clinton, November 29.

Even though lynchings have occurred in many, many other cities, I feel that in this way our church should express its deep disgust at a situation like this, where the officers of the law either too weak or too much in sympathy with the mob spirit to prevent four men from taking a prisoner from them and lynching him.

The action of his honor, Governor Ibra C. Blackwood, in ordering an investigation into this horrible affair is very encouraging and commendable.

And, too, you will find the very best white people in South Carolina frowning on such a vicious spirit. The Piedmont conference is hereby moved from Clinton to the city of

Greenwood, to be entertained by their Young People's Department Rev. M. G. Williams and his faithful members, November 29.

Yours in brotherly love.

NOAH W. WILLIAMS.

Bishop of the A. M. E. Church, South Carolina District.

4457 Enright Avenue, St. Louis, Mo.

Charles Beckett, the Rev. J. A. Beckett, fraternal messenger from Richmond District, and Dr. Charles E. Stewart, president of Kittrell College.

## SESSION SAID TO BE ONE OF BEST IN ITS HISTORY

Dr. Charles E. Stewart  
Kittrell President,  
Among Speakers

Portsmouth Bureau

The reelection of all officers, the election of delegates and adoption of resolutions marked the closing session of the Portsmouth District Conference and Sunday School Institute of the A. M. E. Church Thursday of last week. The convention was described as one of the most successful yet held.

The conference which began on Tuesday, was in charge of Dr. F. A. Seaton, presiding elder of the district. Devotional services with devotionals being conducted by Revs. A. M. Sivils, W. E. Spratley, H. Clarence Walker and W. S. Drummond, pastor of Emanuel Church.

The opening sermon was delivered by the Rev. M. L. Metts, pastor of St. Paul Church of Portsmouth. For the term of the meeting the Rev. R. J. Butt was elected secretary, and I. N. Bailey and A. B. Williams were elected marshals. The Rev. D. F. Gladney was chosen treasurer, and the Rev. H. C. Walker reporter. The annual sermon was delivered by the Rev. R. J. Butt.

## Delegates Elected

Messrs. David Muckle, Bailey of Portsmouth, F. Trotman of South Hill, and H. Holloway of Smithfield, Va., were elected delegates. Practically all of the churches comprising the district were represented and showed excellent reports for the year. The following visitors were introduced: Dr. A. J. Nottingham, Newport News; the Rev. R. A. Riddick, pastor Mt. Zion Church, Norfolk; Dr. T. W. Cotten, presiding elder of the Norfolk District; the Rev. R. T. Leak, Norfolk.

Mrs. Mary J. Wilson, Portsmouth; Mrs. Viola Fletcher, Norfolk; Miss McCoy, South Hill; Mrs. F. A. Seaton, Norfolk; Mrs. Lillie Cotten, Norfolk; Dr. M. E. Davis, presiding elder of the Richmond District; the Rev. J. A. Young, pastor of St. John's Church, Norfolk; Mrs. Mable Young, secretary-treasurer.

## Sunday School Discussed

At the Sunday School Institute meeting Mrs. Sylvia Bynum took charge of the response to the roll call. A program embracing a discussion of the methods to be used in the beginners, primary, junior, intermediate, senior, adult and cradle roll departments of the Sunday school, was carried out very successfully. Taking part in the forum were Mrs. C. L. K. Bailey, Misses Vivian and Olga Spratley, Mesdames J. O. Churchill, and Elsie V. Walker, and Miss Marie McCay.

The program for the evening session consisted of devotionals led by the district superintendent, and a welcome address by Mrs. Edith E. Martin. A pageant, "The Heart of the Sunday School," which was presented by the Sunday school workers of Portsmouth, vividly portrayed the right and wrong ways of organizing and conducting a Sunday school.

## Mission Discussed

Following a visual lesson on missions given by Miss Ora C. Churchill, Dr. Charles Stewart was heard from the subject "What Children We Should Educate." The Thursday morning session was largely devoted to a discussion of the best methods of holding high school graduates in the Sunday school and church. The discussion was led by Miss Beatrice Lamb and Mrs. Goldie P. Sayles.

The part the Sunday school can play in advancing the cause of missions and education, was pointed out by Mrs. D. F. Gladney, and the question box was conducted by Mrs. Sylvia B. Bynum. At the afternoon session a discussion on the "Best Methods of Grading the Sunday School," was led by Miss Churchill, and on open forum on the influence of the Sunday school on the social life of the community, was held.



# 136TH YR. BEING CELEBRATED BY PETERSBURG CH.

## Array Of Speakers Listed For Month's Series Of Services

PETERSBURG, Va. — An outstanding array of speakers are listed on the program of the exercises commemorating the 13th anniversary of the Gillfield Baptist Church and the 20th year of the pastorate of the Rev. Samuel A. Brown, which began here on New Year's Day.

Before the celebrations are brought to an end on January 29, such personages as Dr. Walter H. Brooks, veteran pastor of Washington, D. C.; Dr. Gordon B. Hancock of Virginia Union University; Dr. Arthur Howe, president of Hampton Institute, and Dr. John M. Gandy, president of Virginia State College, will be presented together with music by church choirs and the Virginia State Choral Society.

The initial program Sunday started with a sermon at the regular morning service by the pastor, Rev. Mr. Brown, with Dr. Vernon Johns, president of Virginia Seminary and College, filling the pulpit at night.

**Hancock to Speak**  
Monday night Dr. Howe brought the message under the auspices of the Sunday School and the B. Y. P. U. Music was furnished by the Sunday School Choral Society. Tuesday night, Dr. Gordon B. Hancock, of Virginia Union University, spoke; Wednesday night, the Rev. E. E. Miller, rector of St. Stephen's P. E. Church, and the Rev. J. E. Tice, pastor of Central Presbyterian Church, jointly was in charge of the services.

Dr. Gandy and the Virginia State College singers were the features of Thursday night, and on the following evening, Dr. Brooks, who for the past 50 years has pastored the Nineteenth Street Baptist Church in the District of Columbia, delivered the anniversary sermon.

Sunday, January 8, the Rev. E. E. Smith, of Portsmouth, will preach at the morning service, and at 4 p. m., there will be a homecoming communion service.

**Other Programs Twice Weekly**  
Remaining programs will follow twice weekly, with all evening ser-

vices set for 8 p. m. Thursday, Jan. 12, the Rev. J. B. Brown, pastor of Zion Baptist Church, assisted by the Rev. E. J. Tice, and the Zion Choir, will have charge of the program.

Sunday, January 15, the morning worship will be addressed by the Rev. J. H. Brinkley, pastor of Bethesda Baptist Church, and the evening service by the Rev. E. D. Shands, president of Bethany Baptist Association Sunday Schools of Virginia.

Thursday, January 19, the Rev. W. E. Sanderlin, with the Rev. W. H. Gill assisting will conduct the exercises, and the First Baptist Choir will sing. Sunday, January 22, the Rev. E. T. Brown will preach at the 11 a. m., service and at 8 p. m., there will be a special musical scale by the choral society.

**Rev. Bowling Listed**  
The final week will bring the Rev. R. H. Bowling, pastor of First Baptist Church, Norfolk, who will preach on Thursday evening, Jan. 26. He will be assisted by Dr. C. P. Bione.

The following Sunday, Jan. 29, the Rev. S. W. Watkins, pastor of Elam Baptist Church, Charles City, Va., will be the speaker at the morning worship.

**OFFICERS NATIONAL BAPTIST CONVENTION**  
President—L. K. Williams, D. D., 3115 South Parkway, Chicago, Illinois.

Vice-President-at-Large—D. V. Jemison, Mobile, Ala.

Secretary—J. M. Nabrit, 234 Harris, N. E., Atlanta, Georgia.

Treasurer—R. B. Roberts, Memphis, Tenn.

Attorney—W. H. Haynes, Chicago, Ill.

National Baptist Voice—R. C. Barbour, 412 Fourth Avenue, N., Nashville, Tenn.

First Regional Vice-President-at-Large—A. L. Boone, Cleveland, Ohio.

Second Regional Vice-President-at-Large—T. S. Harten, Brooklyn, New York.

Third Regional Vice-President-at-Large—W. H. Rozier, D. D., California.

Statistician—Roland Smith, Tuscaloosa, Ala.

Historiographer—L. G. Jordan, D. D., 412 Fourth Avenue, N., Nashville, Tennessee.

Auditor—F. D. Morris, 3846 South Parkway, Chicago, Illinois.

National Baptist S. S. and B. Y. P. U. Congress—W. H. Jernagin, President, Washington, D. C.

## Milledgeville, Ga., Recorder Thursday, March 2, 1933 NEGRO CHURCH TO CELEBRATE FOUNDERS WEEK

Beginning Sunday, Flagg's Chapel Baptist church will celebrate Wilkes Flagg Memorial week. This special service is held yearly in honor of the organizer, founder, and first pastor of this church, the mother of all negro Baptist churches in this section.

Wilkes Flagg was born in March, 1800 of slave parents, became a blacksmith, purchased his freedom, became a plantation owner, later a preacher and an influential man in this community and a real asset to his race before he died in 1876.

An interesting service has been arranged for this year. On Sunday morning, the pastor Rev. George W. Harvey will use for his subject "The Eternal Question." This sermon has been printed in booklet form and a limited number will be available to the public. On Monday night Rev. C. H. Reese of Mt. Zion Baptist church choir and congregation will open the service for the week. Tuesday night the church will be honored with a sermon from Rev. Dr. L. E. Roberts, of the First Methodist church (white). The B. Y. P. U. will furnish the music. Wednesday night Rev. J. F. Brooks, pastor of El Bethel Baptist church, his choir and members will have charge of the services. Thursday night Rev. A. C. Danford of the A. M. E. church, his choir and congregation will have charge. Friday night Rev. W. M. Gladden of the colored Methodist Episcopal church who has recently been assigned here, along with his choir and congregation will close the week night services. On the second Sunday the pastor of Flagg's Chapel will preach from the subject "Jesus in the Bread Line"; Holy Communion will also be served. The general public is cordially invited to attend and enjoy this week of special services. There will be plenty of good preaching and singing. The general theme to be used throughout the week will be "The Faith We Need for The Future." A warm welcome awaits you.

## CURTAIN LIFTED AMID MOST FAVORABLE SURROUNDINGS

### Thirty-two States Send Enrollment Large Delegation in Attendance

Shreveport, La.—(Municipal Auditorium Building, June 7)—Emphasizing more fully than ever before the gospel of Front Line Sunday Schools, the Twenty-eighth annual Session of the Sunday School Congress opened here in the municipal auditorium today. "You cannot teach what you do not know," you cannot lead where you do not go" will be stressed by the religious forces during the five days meeting that is promising information, education and inspiration to the messengers that are here from thirty-two states in the Union. Occasional demonstrations are to be made of the teaching methods, the material and the objects for which the Sunday School stands.

The conductors of the various departments as announced sometime ago, are in their places. Every department of the Congress has been strengthened by its management, and each section, with its trained conductors, has been given definite instructions in departmental meetings, so that Shreveport already is assured a meeting that has never been duplicated or excelled by religious forces.

"Hail the Baptist Congress!" the official song, was sung by the 850 voice chorus when the curtain rose on the 1933 session, as the messengers completely filled the spacious municipal auditorium's main floor and two galleries. The scene of welcome has not been duplicated. Both races, all denominations vied with each other not only in extending the welcome, but in the reception accorded the messengers as they arrived in their various delegations and special trains. When the Sunday School Congress official train arrived at the Central Station five thousand spectators greeted them

and marched with them through the main streets and thoroughfares to this place where they are now assembled. A Congress Band that journeyed all the way from Nashville led the parade. The chorus, bedecked in their white Congress caps that most of the messengers wear, their pennants and other para-



## Curtain Lifted Amid

(Continued from Page 1).

phernalia, created a scene that is indescribable. The city officials, white and colored leaders and high churchmen are sitting in at the opening and will continue through-out.

Henry Allen Boyd, the secretary, who has served since the Congress was organized, presented to the workers the veteran chairman, Rev. J. P. Robinson, Little Rock, Ark., who officially declared it open. Divine guidance was asked, and then the program was on. The Congress Secretary announced twelve major Themes:

1. The Benefits Derived from the Sunday School Congress by the Superintendent of a Small School.
2. Why attend the Sunday School Congress?
3. Place of Music in the Sunday School.
4. The Organized Classes, Why Have Them?
5. The Home Department—Its Place in the Sunday School and Church Community.
6. What Is the B. Y. P. U.?
7. How To Maintain a Live B. Y. P. U.
8. Why Have a Cradle Roll Department?
9. How To Make and Keep a Front Line Sunday School.
10. The Relation of Departmental Superintendent to the Superintendent of the Sunday School.
11. The Pastor in the Sunday School.
12. The Relation of the Sunday School and B. Y. P. U. to the Church.

The departmental conductors and sectional leaders announced by the the secretary consist of: Rev. J. A. Sharpe, D. D., New Orleans, La. Teacher Training; Mr. J. W. Welch Ensley, Ala., Metoka Department; Miss Nell E. King, Nashville, Tenn. Galeda Department; Prof. J. P. Eugene, Beaumont, Texas, Advanced Teachers; Mrs. H. A. Boyd, Nashville, Tenn., Primary Department; Prof. H. B. P. Johnson, Chicago, Illinois, Department of Music; Prof. W. H. Fort, Langston, Okla. Mrs. E. W. White, Baltimore, Md. Superintendents' Department; Mrs.

M. A. B. Fuller, Austin, Texas Missionary Department; Rev. J. L. Griffin, Chicago, Ill., Mrs. W. M. Taylor, Okmulgee, Okla., Junior Department; Miss D. Latimore, Atlanta, Ga., Cradle Roll Department; Miss Mae E. Hunter, Nashville, Tenn., Home Department; Rev. E. H. Borden, Beaumont, Texas, Bible Study; Mrs. Maude Bickham, Chicago, Ill., B. Y. P. U. Department; Mr. C. M. Vaught, Jacksonville, Fla., National A. F. Cadets; Rev. E. R. Carter, D. D., Atlanta, Ga., Ministerial Department; L. Landers, Nashville, Tenn., Sunday School Exhibits and Congress Supplies; Rev. E. H. Borden, D. D., Beaumont, Texas, Congress Arbitrator.

### Interpretation of Music

Featuring the entire session is what the leaders call "The interpretation of our own music." The national chorister, H. B. P. Johnson, and the national musician, Miss Julia Coleman, have been here for a month. While the chorus that they are leading reached the one thousand mark certain eliminations were made to bring it down to eight-hundred fifty so that the stage in the auditorium could accommodate them. So much had been done to make this session a success until the Congress chorus proves to be one of the stellar attractions, and will continue to draw not only from Shreveport but from throughout the state.

The Bible Conference, headed up this year by Dr. E. H. Borden, starts off Thursday morning with the syllabus prepared by this eminent divine. But the attention of Shreveport is being directed to the mammoth parade and mass meeting to be staged at two o'clock Sunday afternoon.

The Congress officials consist of Rev. J. P. Robinson, Little Rock, Ark., chairman; Rev. G. B. Taylor, Nashville, Tenn., vice chairman; Rev. Henry Allen Boyd, Nashville, Tenn., secretary; Rev. E. H. Borden, Beaumont, Texas, Arbitrator; Mrs. M. W. Tittle, Nashville, Tenn., official stenographer; Mrs. H. A. Boyd, Nashville, Tenn., enrollment clerk; Miss Sadie B. Wilson, Nashville, Tenn., secretary to Congress secretary.

Many of the departments and sections have added sub-themes, as re-

leased from their headquarters in Nashville more than a month ago:

**JUNIOR DEPARTMENT**—The Characteristics of the Juniors and How to Deal With Them.

**B. Y. P. U. DEPARTMENT**—Thursday morning: Senior, Junior, and Intermediate B. Y. P. U. (General Organization). Afternoon: How a B. Y. P. U. is to be conducted.

Friday Morning: Group Captain working with Group. Afternoon: Planning Program. Varieties.

Saturday Morning: Eight Point System for the B. Y. P. U. Afternoon: The Selection of Workers. Sword Drill. Bible Drill. Yells. Question Box or Query Period.

**ADVANCED TEACHERS DEPARTMENT**—The Sunday School Officers and Their Work. The Superintendent and His Teachers.

**BOY CADET DEPARTMENT**: Wednesday—Suppose every Cadet were just like you. Thursday—As you are now I once was. Friday—The value of religious training. Saturday—A barefoot boy of yesterday is a man of renown today.

**M. AND G. DEPARTMENT**: Your M. and G. Magazine (a) Its worth and use (b) Why aren't you a contributor? (c) A class picture, why not? 2. Your Class Spirit (a) What it is and why? (b) How to show it (c) How to make it contagious (d) Paraphernalia—Pins, Pennants, etc. (e) Class Song—Yells. 3. The Benefits Derived from M. and G. Classes. 4. The Place of Amusement in the M. and G. Classes. (a) Entertainments—(1) Financial; (2) Social. (b) Recreation—Games. (c) Annual Occasions. (d) Class Birthday. (2) Class Election. (3) Class Installation. (4) Class Day in Sunday School.

Several changes were noted in the personnel of the conductors. Dr. L. A. McIntyre, Nashville, Tenn., is with the Bible Conference Department, while Mrs. Maude Bickham, Chicago, Ill., heads the B. Y. P. U. Forces, and the next change noted is Miss Mae E. Hunter of Nashville, Tenn., the editor of HOPE and The Fireside School, is the major instructor in the Home Department work.

## Jackson Again Heads North'n Church Group

### Hartford Pastor Calls for New Missionary Deal At Fifty-ninth Session

HARTFORD, Conn., June—The fifty-ninth session of the New England Baptist Missionary Convention met in the Union Baptist Church from Tuesday to Sunday of last week. Rev. J. C. Jackson, pastor of the host church, was elected president of the body by acclamation and delivered an annual address which called for an entirely new policy for the entire organization.

#### TAYLOR VICE PRESIDENT

Rev. W. A. Taylor of the Florida Avenue Baptist Church, Washington, D. C., was named vice president-at-large; Rev. W. S. Ravenell, 2nd vice president; Rev. W. N. Mason, Worcester, recording secretary; Rev. J. B. Boddie, New Rochelle, educational secretary; Rev. J. H. Hughes, Orange, treasurer, and Rev. C. M. Long, of East Orange, auditor.

The Women's Auxilliary held its sessions in the Hopewell Baptist Church, of which Rev. Estis Crutchfield is pastor, and the officers elected were Mrs. E. B. Holland, president; Mrs. Sarah Powers and Mrs. M. Tribbett, vice president; Mrs. R. W. Matthews, corresponding secretary; Mrs. M. E. Jackson, treasurer; Mrs. L. Pharr, assistant treasurer, and Mrs. A. M. Hughes, Orange, statistician. The missionary address was delivered by Rev. J. E. East, secretary of the Foreign Mission Board, Philadelphia, who in turn presented some outstanding missionaries of the African and other foreign fields.

#### They Have Much to See.

Five thousand negro church leaders representing every section of the United States are in Memphis this week attending a National Baptist convention.

Memphis is glad to accord them a welcome, particularly those from sections outside of the south. Perhaps many of them will be surprised at the things they see and learn during their visit.

They will see a section of the city where negroes dominate, where their business men conduct going establishments and where negro professional business men and women attend the needs of their race. They will see an active negro community center, a park almost in the center of downtown Memphis, named for a negro and main-

tained by the public treasury for negroes.

They will learn that Memphis has the largest negro legion post in the country.

They will learn that Memphis has no negro "problems" such, as it is claimed, vexes some other cities.

They will find the Memphis negro as happy as he is anywhere and prospering to whatever extent he, as an individual, wishes to prosper.

Negro leaders in Memphis are serious men and women intent on advancing the welfare of their race.

WILLIAMS  
© 1933 BY NEA



Church - 1933

Baptist

Memphis, Tenn., Commercial Appeal  
September 6, 1933

## BETTERMENT OF RACE SOUGHT BY CONCLAVE

### Election of Officers on Negro Baptist Program Today.

Confronted with a heavy program, delegates to the annual meeting of the National Negro Sunday School and B. Y. P. U. Congress of the National Baptist Convention, U. S. A., set to work yesterday to solve the problem of giving religious educational training to the members of their race.

Six thousand delegates to the convention crowded Ellis Auditorium yesterday morning to attend the opening session and to hear addresses by Rev. R. M. Gilbert, of South Bend, Ind., on "God In Christ, the Hope of the World," and to receive a summary of the work of the five-year program by Rev. M. A. Talley, Indianapolis, Ind.

A stirring sermon by Rev. J. E. Kirkland, Philadelphia, Pa., an outstanding negro preacher, won the praise of the delegates. Following his sermon, President W. H. Jernagin, Washington, adjourned the general assembly, so the delegates could attend the departmental meetings, where they discussed plans for the work of the various departments of the church for the coming year.

"This new age, with its new and alluring developments, has the driving tendency to confuse the thinking and to conform the young people of today to the rapidly changing ideals of the worldly, especially as relates to Christianity and the social order," Rev. E. L. Harrison, Washington, pointed out in his open forum, conducted yesterday afternoon.

#### Safety Threatened.

"As a result the fundamental principles of society and its institutions are being shaken, and their safety and perpetuity threatened," he said.

Delegates discussed the impending condition for more than an hour, with many solutions being presented.

Last night's session, which was attended by a large crowd, heard

special addresses given by Edna B. Bronson, Detroit; Rev. Leroy R. Mitchell, Cincinnati, Ohio; Rev. F. L. Sanders, Nashville, Tenn.; Rev. D. F. Thompson, Birmingham, Ala.; Claire Dalls, Brooklyn, N. Y.

Today's session will be featured by the election of officers, and an address by Dr. Mordecai W. Johnson, president of Howard University, Washington. Admission to hear Dr. Johnson will be by ticket only. More than 10,000 are expected to attend.

Reports of officers and the president's address, with the election of officers will be held at the morning session at 8 o'clock.

Leaders of the convention predicted that all present officers will be re-elected.

The officers are Rev. Jernagin, Washington, president; Rev. O. C. Maxwell, St. Louis, vice president-at-large; Prof. H. T. Sims, Wichita Kan., recording secretary; Rosa L. Brown, assistant recording secretary; Rev. L. D. Bunn, Milwaukee, Wis., corresponding secretary; In-lia E. Butler, Indianapolis, Ind., treasurer; Rev. William Poe, Eustis, Fla., statistician; Lucie E. Campbell, Memphis, music director; Fred D. Morris, Chicago, auditor; Dr. A. M. Townsend, Nashville, Tenn., rector general, and Prof. E. W. D. Isaacs, Nashville, associate director general.

A number of changes probably will be made in the state vice presidents on the national board.

September 10, 1933

## RO BAPTISTS TO ET IN OKLAHOMA

### Re-elect All Officers and Choose 1934 Convention City.

After re-electing all officers except the auditor at the morning session at Ellis Auditorium, the National Baptist Convention (negro) yesterday afternoon selected Oklahoma City for the 1934 convention.

Dr. L. K. Williams, president, Chicago, and his staff were re-elected without opposition at the morning session. The convention praised the officers for the efficient manner in which they filled their offices during the year.

Officers re-elected are Dr. D. V. Jemison, Mobile, vice president at large; Dr. A. L. Boone, Cleveland; Dr. W. H. Dozier, Los Angeles, and

Rev. T. S. Harten, Brooklyn, regional vice presidents.

Dr. J. M. Nabrit, secretary, Atlanta; Revs. U. J. Robinson, Mobile; T. O. Fuller, Memphis; E. A. Wilson, Dallas, and M. L. Shepard, Philadelphia, assistant secretaries; Dr. R. B. Roberts, Memphis, treasurer.

Rev. Roland Smith, Tuscaloosa, statistician, and Dr. L. G. Jordan, historian.

After a heated session the convention, instead of having the auditor on the board, will employ an auditor only when one is needed.

Invitations to delegates to meet in Philadelphia, Los Angeles, New York City, Oklahoma and St. Louis were extended. Oklahoma City chosen and Sept. 6 set as the opening date.

Arkansas negro Baptists who have been in turmoil for several months were quieted yesterday as a special committee admitted to the convention the old Baptist missionary convention. The Consolidated Baptist Convention was denied admission. The committee, however, urged the members of both conventions to unite and present a united front at the convention in 1934.

Resolutions praising the NRA campaign, and thanking the people of Memphis for the hospitality they have received, and special commendation to The Commercial Appeal on its coverage of the convention, were passed by the delegates.

The devotional period yesterday morning was presented by Rev. J. J. Howze, North Carolina; J. D. Harris, Alabama, and R. J. White, Alabama. An inspirational address on "The Christian's Use of His Life" was given by Rev. H. R. Stephenson, Arkansas.

Reports of the convention committees showed that every department was in good condition financially, and that progress had been made during the year.

Rev. R. N. Hall, Alabama; Rev. A. A. Cosey, Mississippi, and R. C. Barbour, Tennessee, were the speakers on the program at the negro press hour. Dr. Vernon Johns presented an address at the college period at which Prof. J. J. Rhoads, Texas, presided.

Today is the final day of the convention and will be devoted to inspirational addresses and special sermons.

# Dr. G. L. Prince New Baptist President

By DAVID W. KELLUM

The unexpected defeat of Dr. John W. Hurse of Kansas City, Mo., as president; the forwarding of a telegram to President Franklin D. Roosevelt, indorsing his national recovery act program and urging him to halt any attempt of segregation which might be directed against members of the race, and the launching of a reconstruction program by the new

elect president, which would include the broadening of the scope of convention work, all featured the close of the 53d annual session of the National Baptist convention of America.

The five days' confab, which brought together thousands of Baptist leaders from all sections of the country, was held in the flag-bedecked Wood armory of the Eighth Regiment, 35th St. and Giles Ave.

By a vote of 3 to 1, Dr. Greene L. Prince, pastor of Mount Zion Baptist church, Denver, Colo., defeated Dr. Hurse in Thursday's election. By an unequally larger vote, Muskogee, Okla., won out over Raleigh, N. C., and New Orleans, La., as the site for the 1934 conclave.

While the men were selecting a new leader the women's auxiliary of the National Baptist convention, in session at Ebenezer Baptist church, re-elected its president, Mrs. M. A. Bragg. This marks her sixth term. That the Baptist clergymen were pleased with the work of other executive officers except Dr. Hurse was evidenced by the fact that all were re-elected.

To Broaden Convention Work

Dr. Prince, in his effort to bring about a new deal among Baptists of the nation, succeeded in surprising the opposition and springing a coup d'etat. He mustered his forces and immediately following the election ordered the installation of officers so that the new regime could function unhampered.

The defeat of Dr. Hurse was characterized as the beginning of a new era for Boyd Baptists. Dr. Prince, in an address to the Baptist leaders Friday morning, announced that he would foster a reconstruction program which would include the broadening of the scope of convention work so as to take in social and educational questions.

Although four candidates for the presidency were in the field at the outset, the race narrowed down to Dr.

#### Elect Other Officers

Other officers include Revs. G. C. Coleman, Oakland, Calif.; vice president; C. P. Madison, Norfolk, Va., recording secretary; W. Marcus Taylor, Okmulgee, Okla., assistant secretary; W. M. Grimble, Alexandria, La., corresponding secretary; T. A. Lucas, Galveston, Tex., treasurer; Prof. Jesse Washington, Chicago, statistician, and Dr. S. S. Jones, Chicago, field secretary.



# MEMPHIS, TENN. COMMERCIAL APPEAL

SEP 9 1958

They Have Much to See.

Five thousand negro church leaders representing every section of the United States are in Memphis this week attending a National Baptist convention.

Memphis is glad to accord them a welcome, particularly those from sections outside of the south.

Perhaps many of them will be surprised at the things they see and learn during their visit.

They will see a section of the city where negroes dominate where their business men conducting establishments and where negro professional business men and women attend the needs of their race. They will see an active negro community center, a park almost in the center of downtown Memphis, named for a negro and maintained by the public treasury for negroes.

They will learn that Memphis has the largest negro legion post in the country.

They will learn that Memphis has no negro "problems" such, as it is claimed, vexes some other cities.

They will find the Memphis negro as happy as he is anywhere and prospering to whatever extent he, as an individual, wishes to prosper.

Negro leaders in Memphis are serious men and women intent on advancing the welfare of their race



Church-1933

# Federation Head Tells Why Priests Sought to Oust Him

National Federation for Promotion of in such an old and well established Better Race Relations Meeting of Executive Committee, January 8, 1933, Held at Holy Name Guild House, 1727 13th Street, nw., Washington, D.C.

## STATEMENT TO COMMITTEE

by  
Dr. Thomas W. Turner, President

To the Members of the Executive Committee:

As we come to our meeting this year, it is my unpleasant duty for the first time to report to you a situation which has been deliberately planned to disrupt our efforts and to destroy the results of the last eight years for the improvement of the condition of the Negro in the Church.

You are all acquainted, more or less, with the origin, aims, and purposes of the Federation.

It was conceived and organized by a group of colored persons, after mature and prayerful consideration. Its efforts and activities have never been plaintive, but always truthful and constructive. Its aims have been clear-cut, simple, and unequivocal. Equitable consideration of the Negro in the Church with reference to every sacred calling and every temporal opportunity is the basic stimulus that has brought us together from year to year to take counsel with each other and with our Spiritual Advisor as to the best method of improving the deplorable condition.

## Racial Aims

The distinctly racial aims of our organization have been guarded zealously and set forth unmistakably in every revision of the constitution. Also, lest we forget, I have reiterated these from year to year in my annual statements to the Federation. I wish to quote here from the statement made at Detroit (1930) bearing upon our aims and purposes.

"... The question has arisen quite naturally, and in several places, in respect to the need of an additional organization as a channel through which our group might work out its special problems. But for our peculiar conditions here in the United States, this question could not arise, for, throughout the country, new organizations have been born among the faithful of the Church in rapid succession as the needs appeared, without creating a ripple or surprise.

## More Priests

"Indeed, it is no longer logical for any of my fellow Catholics, north or south, to withhold their earnest and active support from this organization through the suspicion

that it is a limited, segregated body, doing an unimportant and despised work, for, looking back through these annual conferences and delving into the spiritual needs of our people, there has been clearly established a demand for their larger participation in the Church's activity through the media of increased native clerical representation and a more intelligent lay leadership. The Holy Father at Rome, in various Encyclicals and with a clear vision of our needs, has pointed out the way. The immediate local and racial problems, in all their details, must be ultimately ferreted out and solved largely by us. Those of us, then, who stand complaining on the sidelines, while the battle is waging fast and the people perishing, are only seeking a way of escape from serious obstacles that must always be removed before any genuine progress is made...

## Disappearance of Clannishness

"I have been asked more than once, what have the Federated Colored Catholics accomplished? Any reply to this question must not omit the explanation that six years is a very short period in which to draw a general conclusion as to the accomplishments of any organization; however, the standardization of Catholic attitudes, carrying with it a disappearance of parish clannishness throughout the country, has been a direct result of the Federation and has contributed unmistakably to better understanding and larger co-operation among the colored people themselves.

"It has been a matter of marked interest, at our meeting, to observe from the way delegates from Florida or Texas, and those from Michigan or Missouri arrive at complete agreement as to the similarity of the essential Catholic problems which they face. Before this medium of exchange was provided, the security of parish walls made us unsympathetic and sometimes warring strangers. As a further consequence of this intelligent, many-sided consideration of problems gathered from the widely distant localities, our conferees no longer end simply with the expression of a grievance, real or imagined, but the burden or responsibilities of alleviating any situation which may appear inimical to the group have been shifted to the conferees themselves and to the group which they represent...

## Clergy and Laity

"The Federation offers the occasion, further, for the coming together of those large-hearted and generous-minded Bishops and clergy who are not unwilling to ignore the narrow limits of their own special jurisdiction in order to sit in these conventions and to give the delegates the benefit of their wise council and large experience. The clergy and Negro laity have not had (like other organized groups) the chance heretofore to meet on the same plane where they could discuss common problems and incidentally to get thoroughly and intimately acquainted with each other as a group...

## Negro in Industry

"Still another positive service rendered by the Federation is the part it has taken to further the cause of the Negro in Industry. This important phase of our work has been done in connection with the Social Relations Department of the National Catholic Welfare Council, under the directing hands of Reverend Father R. A. McGowan and Miss Linna Bresette. The sessions have been fruitful in setting forth not only the various points of view of Negro workers and the attitudes of white workers toward them, but what is much more important, they have furnished the opportunity to present to the Negro the unassailable position of the Church in respect to labor and the rights of the laborer...

## Markoe Blamed

Until the New York meeting, 1932, our conventions have been conducted with remarkable unanimity among our group, and the present ugly disturbance is the deliberate and wilful activity of Reverend Wm. M. Markoe, S.J., who apparently some months ago decided that he wanted a change in the aims and purposes of the Federation to suit better his own desires—if not such a change, then his purpose has clearly been to destroy. I regret to say he has had the active help of Father La Farge in this, associate editor of Catholic Magazine of America.

Father Markoe began by writing a "straddling" article in the Chronicle on the Jim-crow Federation, and this has been followed by Father La Farge with repeated false assertions that the primary object of the Federation is interracial. This repetition has been the creation and the desire of the two clergymen concerned entirely, for the rank and file of the organization have given practically no ear to these assertions.

## Threat

Last summer Father La Farge wrote me indicating that the New York Convention would probably be the last if his directions were not carried out. I did not take the threat seriously, as I knew the Reverend Father had nothing to do with the founding of the organization, nor did I consider him or any other individual essential to its continuance.

## Small Politics

But when Father Markoe's group from St. Louis came to the convention committed by vote to carry out the designs of the Fathers to remove the word "colored" from the name and from every place where it appears in the constitution (One charge against me is that I opposed this!), I realized that some sinister forces were at work, for we have never had this kind of small politics before.

Also, the announcement by Reverend Father Markoe at the convention that he had given up his Church to devote his life to the Federation was, to say the least, disconcerting. We had not asked the Reverend Father to do this, nor had he consulted a single one of the presiding officers. The extirpation of the term, "Negro," from the constitution and the destruction of the Negro's aims seemed to be quite secondary to his inordinate ambition to have his own way and to impose his own questionable ideas upon the organization; in short, to become the self-imposed boss.

## Bosses Not Needed

When we voted to adopt the Chronicle, in 1929, we did not elect Father Markoe as our spokesman. We, of course, appreciate every aid and every good word which is added to our efforts. He came into the Federation voluntarily, and there was every reason to suppose he would honestly abide by the aims and the constitution. It might be said that we have never felt the need of advice from these Fathers as to our aims, though we have needed many other helps. The organization must not be considered a field for missionary activity. Cooperation in the same way as we find laymen and clergy working together among the Knights of Columbus or the various Catholic societies organized along racial lines in different parts of the country and the world is our plan.

At the New York Convention, because of the pressure coming almost entirely from the two Fathers, some change in the name was finally accepted. (I rejected "Interracial Federation" as meaningless and suggested the name as finally voted.) I might add here that I have not found a single member of the Federation (except those around St. Louis and Chicago) but who is definitely opposed to this change.

## Changed Name Without Orders

Shortly after the New York Convention, I received a communication from Father Markoe with advance covers of a new journal, Interracial Review, telling me that he had changed the name of the Chronicle to the same and that this was to be the future organ of the Federation. A letter from me telling him that this could not be done without the authority of the

Executive Committee or the body itself only made him more defiant and persistent in rebelling against the authority of the organization which I represented. I then sent the attached notice to the Catholic and secular press that this journal is not our organ and could be only when authority was given for it.

The incidents since then are well known to you, for I have sent out two notices, and the secular press has carried much material.

## High-Handed Procedure

The Reverend Father has found what he calls charges against the president, and he has got together a few persons in Chicago—some members of the Executive Committee, some not, eight or ten in all—and voted them to oust the president of the Federation—a most unusual, high-handed, unconstitutional, and insane procedure. Not only this, but the docile aggregation of the Reverend Father leading with invective and bitterness—voted to place another in place of the president and went their way rejoicing.

This "new president" later sent matter to the press saying that I had been removed. The press has been most generous in exposing the insidious assault made upon a basic aim of the organization, Negro leadership, and from a source which should be the last to draw suspicion.

## Charges Answered

My notice to the Negro press was sent through a staff member of one of the papers. This was revised by him and sent out in a slightly different form, the last paragraph making some comment upon the New York meeting. My copy to the press was sent you. In spite of Father Markoe's information that this last paragraph was not mine, he continues to use it as propaganda to prejudice the clergy in saying that I am "anti-cleric." I attach here the sworn statement of the newspaper reporter that the revision was sent out by him without any further consultation with me. I do not feel that the other so-called charges (all of you received them, I suppose) are worth commenting upon.

## Submitted to Body

As president of the National Federation for the Promotion of Better Race Relations, in view of the unfortunate debacle into which we have been plunged, and with the aim of extricating our organization with its aims and purposes untarnished by adventurous schemers or blind time-markers, I submit the matter to you for your judgment and action.



# CATHOLICS HERE DOUBT LETTER OF ARCHBISHOP

Approval of Rump  
Organization Is Not  
Taken Seriously.

DATE OF LETTER  
DECEMBER 23RD

Regular Body Had Not  
Then Met.

WASHINGTON—The letter signed by Archbishop John T. McNicholas of Cincinnati, congratulating George W. B. Conrad on his election as "president(?)" of the National Catholic Federation, is not taken seriously here, leading Catholics told the AFRO-AMERICAN this week.

Mr. Conrad heads the western section of the National Catholic Federation, which split from the parent body at a rump session of the executive committee recently.

The main organization of the Federation is headed by Dr. Thomas W. Turner of Hampton Institute.

Shown the letter of the Archbishop which wished Mr. Conrad success and offered him congratulations, a leading Catholic here stated:

## One Side of Story

"I do not think the Archbishop is writing Mr. Conrad a letter of approval. Having one side of the story only, it was natural for him to write, or probably to answer by a letter of congratulation in the way he did."

The Archbishop's letter is dated December 23, which was two weeks before the meeting of the parent body of the Catholic Federation. Archbishop McNicholas's letter addressed to Mr. Conrad is as follows:

December 23, 1932.

My dear Mr. Conrad:

I offer you my sincere congratulations on your election as president of the Catholic Federation for the Promotion of Better Race Relations. I wish you the greatest measure of success. I trust that God will bless you, and that you will seek the guidance of the Holy Ghost in every movement and in every utterance that concerns the welfare of your people.

We who are deeply interested in the colored people and who have the responsibility of their souls are most anxious that good, common-sense judgment should characterize all their leaders. A new and greater interest is being aroused in the welfare of the colored race in this coun-

try; but the cause cannot fail to suffer if prudence does not guide the actions and utterances of those who have responsibility.

Your people have suffered, and are suffering, much injustice. The Church will ever be willing to fight your battles. You will, however, always find her proceeding with great prudence. All cannot be gained at once; on the contrary, much can be lost by immoderate zeal and as imprudent crusading spirit. One has only to think how strongly the Church has ever opposed slavery, how she has wished to abolish it in the countries where it existed, to realize how prudently she proceeds in the righting of wrongs. She is opposed to everything that is morally wrong in the world, and she will never surrender one iota to call wrong right, but with what divinely-inspired wisdom and prudence does she deal with all such problems.

It is extremely important that all groups wishing to further the real interests of the Negro in this country be guided by the example of the Church; that they learn from her how to be patient and forbearing, yet steadfast in their purpose to do away ultimately with injustices.

Wishing you the choicest Christmas blessings,

I am faithfully yours,  
JOHN T. NICHOLAS,  
Archbishop of Cincinnati.  
5416 Moeller Ave., Norwood, O.

# Catholic Carols and Bishops Asked to Erase all Color Lines

National Catholic Federation Pleads That  
Schools, Hospitals, Protectories, Orphan-  
ages, Colleges, Universities, Seminaries  
Shall Not be Closed to Colored Catholics  
Because of the Color of Their Skins.  
Church Asked to Speak Against Lynch-  
ings and Mobbing.

WASHINGTON—This report, sent to the Catholic Hierarchy in America this fall, but we are sending you this copy so that you may give it consideration before the time for action arrives.

Encouraged by the consideration that was given to our appeal last fall, we look to our Hierarchy for such action as is necessary to repair the rent in the seamless garment of Christ, to remove the sad division that exists in the otherwise glorious Catholic Church in this country.

In compliance with the instructions received from the Most Rev. Emmett M. Walsh, D.D., secretary of the meeting of the Hierarchy, dated Nov. 13, 1931, the Federated Colored Catholics of the United States have prepared a statement of the things that colored Catholics wish to have done to advance the true religion in their own lives and to so present our holy faith to all non-Catholic colored people that the church may win them for Christ.

We hope to arrange to have

complete fulfillment of the above, the bishops and the clergy work earnestly for the repeal of all statutes limiting the full and free exercise of their religion, and that bishops and clergy enlist the help of influential white laymen in securing the repeal of such statutes.

## All Institutions

They ask that every bishop shall see to it that no Catholic institution in his diocese, school, hospital, protectory, orphanage, college, university, or seminary, shall be closed to colored Catholics because of the color of their skin, and that the bishop shall labor to remove any bar to this that civil law may place.

They ask that every bishop carry on in his diocese a campaign of education, among his clergy, beginning with the students in the seminary; among the religious, beginning with the postulants and novices, especially of the teaching orders; among the laity, in the parish church and in parish societies; and among the children of the parochial schools; this campaign to instill in all the true Catholic attitude toward the colored people, and to bring clearly home to all the terrible injury that race prejudice is doing to the Church of Christ, and the numberless souls that it is destroying.

## Priests Shall Preach

They ask that the bishop shall see that his priests shall preach to their people that those uncatholic and prejudiced actions which make of the colored Cath-

olic someone apart from other Catholics are seriously contrary to that second great commandment, "Thou shalt love thy neighbor as thyself."

They ask that the bishop shall see that confessors in his diocese shall make it their task to urge and to insist that their penitents shall correct these grievous sins and repair these serious injuries to their neighbors' souls and to God's holy church.

They ask that the bishop see that in his diocese there shall be published in the diocesan periodicals or in pamphlets, if periodicals be lacking, the instructions referred to above.

## Colored Priests and Sisters

They ask that every bishop strive and plan, and see that his priests and sisters strive and plan to discover and to foster vocations to the priesthood and to the religious life in colored Catholic boys and girls; and that the bishop, priests and teachers give to the cultivation of vocations in colored children at least as great effort as they give to vocations in white children, inasmuch as the vocations of the colored are more needed, and are beset by more and greater obstacles.

They ask that every bishop shall disown, correct, and if necessary punish any open act on the part of anyone under him, or of any institution under his jurisdiction, that would deter any colored Catholic from the free enjoyment of the same share in all the life and activity, and helps of our holy religion, that other Catholics enjoy.

## Catholic University

They ask that in matters of national institutions, such as the Catholic University, and movements, such as the N.C.W.C., all the bishops make it their personal concern that there be no exclusion of colored Catholics either in theory or in practice.

They ask that every form of Catholic action undertaken in compliance with our Holy Father's instruction be made to include the interests of the colored as an integral and homogeneous part thereof, and that no exclusion either in theory or in fact be permitted.

## Speak Out Catholics

They ask that on the occasion of some public and gross outrage of the rights of the colored people in general, whether Catholic or not, such as a lynching, the driving out of the colored residents from a town, or the like, the bishop and the priests take occasion to make public the attitude of the Catholic church to such injustices; and that in matters of which the publicity is national the N.C.W.C. News Service release articles for the Catholic and non-Catholic Press condemning such outrages.

We beg to call your attention to the fact that we have cataloged a number of specific cases upon which this plea is based, and which we shall be glad to submit

as a supplement in case form.  
PRESIDENT.



Church-1933

Catholic.

# Resolutions Passed by ~~Afro-American~~ Catholic Federation

WASHINGTON—(Afro Bureau)—The following are the 12 resolutions passed by the Catholic Federation last week:

In view of the wide spread publicity given to the controversy between administrative officers of the National Catholic Federation for the promotion of Better Race Relations, and the Rev. Wm. M. Markoe, S.J., editor of the Interracial Review, we, the members of the executive committee, assembled in the city of Washington, D.C., on the 8th day of January, 1933, hereby go on record in this matter with the following actions:

1. We endorse the procedure which Dr. Turner has followed in handling the affairs of the organization. We praise him for his intelligence and courage in sensing and attacking those attempted innovations into the organization which would weaken the control of the laymen and stifle his opportunity for free and full expression. We view with satisfaction the fine record which he has maintained as a Christian gentleman, a scholar, and a champion for the rights of the Negro within and without the church. As a distinguished Catholic layman from Louisville puts it in a letter to Dr. Turner under date of December 28, 1932, "There are few people that have done so much for Catholicity among the Negroes as yourself."

2. We reaffirm our endorsement of the aims and purposes of the federation as laid down in the constitution and respected by all members for the past eight years.

3. We regret the apparent disaffection which has worked its way into our ranks through the clever designing of those who would divert the original aims of the organization into some other channel.

4. We know that this disaffection has not originated among those who understand and appreciate the basic foundation upon which the organization rests, but has been brought into the organization by those who, despite all their professions to the contrary, do not believe in Negro leadership.

5. We feel that each individual and every group of individuals connected with the organization have the right to their private and collective views concerning the conduct of the organization. These views, when properly presented, have always formed a part of our friendly deliberations. We regret, however, the action of our associates who met illegally in Chicago on December 4, and allowed themselves to be persuaded to violate the constitution as approved at the September convention by voting to remove an officer from his constitutional

position and replacing him by another when this same constitution provided a definite procedure for vacating an official position. This action must then receive, and does receive our unqualified condemnation, and we express the hope that our fellow Catholics who participated in this disgraceful procedure will see the errors of their ways and make appropriate amends.

6. We are ashamed of our first vice-president, who, after this illegal meeting, announced himself the president of this organization and set forth in a public article his supposed new policy, which in reality was a bad mixture of views already expressed by the eminent Dr. Turner. This action is the more reprehensible when it is emphasized that Mr. Conrad is a lawyer with fine schooling and should know better. We repudiate all material which has gone out to the press from Mr. Conrad and those associated with him in the "rump" meeting as representing the official voice of the organization.

7. We condemn the Interracial Review as an undesirable organ for the expression of our views. We base this condemnation in part upon the material printed on page 4 of the January issue of this journal, which describes the meeting of the group in Chicago as though the action taken by the aggregation could change the official makeup of the organization. To quote the editor: "Of even more general interest was the almost unanimous adoption of a declaration of vacancy as regards the office of president of the National Federation, an office heretofore filled by Dr. T. W. Turner, of Hampton, Va. By a similar vote George W. D. Conrad, former vice-president, was elevated to the presidency."

The truth of the matter is that there were ten voting members present at the meeting and eight yielded to the editor's passionate and frantic outburst to oust the president, when 17 votes are necessary for such a purpose. The statement about the rump executive meeting was followed on page 4 in the Review by an article headed, "President of National Catholic Federation."

In the first paragraph of this article is to be found the statement that "Conrad is the new president." We might overlook this false publication if we were convinced that the editor was ignorant of our constitution. Unfortunately for him, the Interracial Review in its October issue, published the constitution of the federation.

On page 207 under Article 3, Sections 1, 2 and 3, the editor has caused to be printed the proper procedure for the suspension of an officer, which fact eliminates clear-

ly the excuse of ignorance of the constitution. We must, therefore, conclude that this whole page four was intended to misrepresent and to deceive.

Accordingly, it is our feeling that the Interracial Review does not and cannot serve the aims and purposes of our organization and we must sustain the president in his directions to Father Markoe and statement to the press that this journal is not the official organ of the association.

8. We feel that the best interests of the organization would be served when no official occupies more than one office. This matter should be incorporated into any revision of the constitution which may be made in the future.

9. We endorse the recommendation that no deputy organizers be appointed without consultation with the president, and that no major activity be undertaken without the approval of the executive committee.

10. We regard any misuse of the name of our organization or the violation of its laws as an invasion of the corporate rights of the federation.

11. We are encouraged by the many expressions of confidence received by our president, Dr. T. W. Turner, from Catholics, non-Catholics, clergy, and laymen as a result of these false reports which have been published recently. One man associated in the work of the federation for a number of years writes:

"I have the highest regard for the service which you have rendered the church and your race. I consider you a man of sincere, sane, and strong convictions. Your unselfishness in advancing the cause of your people seems boundless. That you are willing to sacrifice the prosecution of your scientific studies and devote so much of your time and talent to social and religious work is a great compliment to your Christian zeal and should be appreciated by all of us."

"Personally, I intend to give you my full support as long as you care to remain actively interested in the work."

This sentiment characterizes the expressions of faith and good will coming from all sections of the country. In brief, the enemies of Dr. Turner, through their unscrupulous methods, have brought to light the marvelous virtues of this man and made him a hero.

12. We appreciate the unusual interest and fine co-operation of the press in rallying to the support of our cause, a cause which is a consonance with the Negro cause everywhere in America. The eternal question is, "Are we (Negroes) capable of managing our own affairs, or are we to surrender all initiative to the dominant group?"

This organization believes in capable Negro leadership. We don't want to wait for our so-called friends to "sell us." We want a fair chance to prove our own worth. With this view the press seems to agree.

## RUMP CATHOLICS ARE DENOUNCED IN WASHINGTON

~~Afro-American~~  
Federation in Regular  
Committee Session  
for Dr. Turner.

1-14-33  
MD., PA., AND D.C.  
REPRESENTED

~~Baltimore~~  
Crowd Around Dr.  
Turner in Loyalty.

WASHINGTON. (AFRO Bureau)—Seventy-five members sitting in on the executive committee of the National Federation for the Promotion of Better Race Relations held here at Holy Name Guild House Sunday afternoon, jeered and hooted at charges against their president, read to them by Dr. Thomas W. Turner, founder and head of the organization.

Applauding Dr. Turner for his valiant stand, and the executive committee's unanimous endorsement of their leader, representatives of 22 Catholic lay organizations in Maryland, Virginia, Pennsylvania, and the District of Columbia loudly demanded the suspension of George W. D. Conrad, "rump" president, and Father Markoe, white, editor of the Interracial Review.

### Plan Boycott

Representatives of Catholic organizations who organized themselves into committee at the meeting, voted to spread broadcast a boycott of the Interracial Review.

Members of the executive committee present at the meeting were: Mrs. Helen Lee Pinkett, Philadelphia; William B. Bruce, Philadelphia; Dr. William N. Dickerson, Newport News, Va.; Mrs. Annie Adams, Maryland; G. A. Henderson, Pittsburgh; William Miner, Washington; William A. Prater, Washington; Dr. Thomas W. Turner, Hampton, Va.; Mrs. Violet

McKinney, Washington; Daniel Spriggs, Washington; Henry M. Smith, Washington, and Eugene A. Clark, Washington.

### Letters From Florida, Ill.

Letters from C. J. Foster, Chicago; Byron Peters, Pittsburgh, and L. V. Abraham, Jacksonville, Fla., also members of the executive committee, expressing their endorsement of Dr. Turner and their inability to attend the meeting were read at the session.

### Miss Cook Absent

Miss Caroline Cook, Baltimore member of the executive committee, who received an urgent invitation to attend the meeting, did not appear and sent no letter explaining her absence. Members of the executive board expressed keen disappointment over this.

### 12 Resolutions

Twelve resolutions, endorsing Dr. Turner's procedure, the aims of the federation, the support of the press, the confidence in Dr. Turner expressed by Catholics all over the country, and denouncing the "misuse" of the name of the organization, the Interracial Review, and George W. D. Conrad, together with the "rump" meeting, were unanimously approved and signed by the committee.

The meeting started promptly at 2 p.m. and ended at 4:15 p.m.

Despite the committee's decision to simply ignore Conrad and Markoe's Interracial Review, Catholics attending the meeting, in three-minute speeches, denounced the proceedings of the "rump" meeting held in Chicago recently, pointing out that Markoe and Conrad, together with Elmo Anderson, national field agent, had done enough to be suspended from the organization immediately.

### New Publication

The committee voted to appoint Mrs. Helen L. Pinkett, chairman of a committee to get out a publication to represent the federation. Members of the committee also voted to handle Markoe and Conrad at the general convention to be held in Washington the first week in September.

### Changed Name

It was alleged at the meeting that not only had Father Markoe changed the name of the federation's magazine without the consent of the New York convention, but no mention of such a proposal was found in the convention's minutes. Committee members said the matter did not even come before the convention.

It was also alleged that statements appearing in the press recently to the effect that the rump meeting held in Chicago was entirely legal, and signed by R. A. Skinner, were actually the words of Father Markoe, who is said to have had Skinner sign these statements. The rump meeting was held at Skinner's home.



## Applause

In an atmosphere surcharged with tense expectation, and dominated by a bitter feeling toward Father Markoe and Conrad, Dr. Turner read his speech in which he traced the history of the feud between himself and Father Markoe and pointed out the good accomplished by the organization. When he finished the entire assembly applauded him vigorously.

Dr. Turner read a letter he received from P. B. Young, editor of the Norfolk Journal and Guide in which the latter explained that Dr. Turner's statement to the press had been edited, that the last paragraph was not a part of the original statement.

Dr. Turner explained that despite his explanation of this as accounting for the discrepancy between his statement sent out to executive members and the one appearing in the press, Father Markoe insisted that the president of the federation was guilty of giving out two different statements.

## Anderson in Detroit

Evidence was presented to the committee showing that one of the national field agents of the federation had warned executive committeemen at Detroit and New York against the activities of the clergy in the organization.

It was set forth that they had advised members to watch the interracial movement as it was merely a cloak hiding the real purpose of the clergy. It was also alleged that they had communicated with an executive committeeman last summer, advising him that Father La Farge considered himself the "Dr. Thomas Jesse Jones" of Negro Catholics, that Father La Farge was going about the country criticizing Dr. Turner for his zeal in fighting for Negro priests, when he, Father La Farge, considered other things in the church of more importance.

Members of the executive committee expressed themselves as feeling that these field agents through participation in the rump meeting held at Chicago, placed themselves in the position of "double-crossers."

## Industrial Conference

The committee went on record as approving the continuation of the industrial conference of the social action department of the National Catholic Welfare Conference. Every year, on the day preceding the federation's general convention, the National Catholic Welfare Conference holds a symposium on the Negro in industry in connection with the convention.

## Co-operation

At the close of the meeting Dr. Turner told members that the fine co-operation he had received from his associates in the cause of manhood rights made it possible for him to carry on.

## Doesn't Mind Being Target

He pointed out that he did not mind being a "target for the enemy" as long as he had the confidence and support of his people. Their enthusiastic appreciation for his work, he said, was a reward

for all the time and effort and personal sacrifice he had given the cause.

## Eugene Clark

Said Eugene Clark, president of Miner Teachers' College, and executive committee member, "The meeting was one of the finest demonstrations of loyalty on the part of the group for which I have ever witnessed."

## Insulted Organization

Members of the committee expressed a feeling that Father Markoe, in his unjust attacks upon Dr. Turner, had insulted, not only Dr. Turner, the man, but the things for which Dr. Turner stood, things deeply imbedded in the heart of the organization. It was an attack upon the highest ideals of the federation, they said.

## Left Washington

Copies of the committee's findings were ordered sent to all executive members, and to Father Markoe.

Dr. Turner left Washington Sunday evening at 7 p.m., by boat for the Hampton Institute. While in Washington he stayed at the Mully So-Lit Club on R Street, northwest.

## Prater Talks

It was reported at the rump executive meeting in Chicago that Elmo Anderson had declined the chairmanship of the committee on revising the constitution of the federation and that Father Markoe was elected to fill this position, by the committee.

William Prater, member of the executive committee, told the group:

"I am credited with the statement, 'One shirt would fit every white man in a room where our group is concerned.' I hope you have learned your lesson. Dr. Turner has labored and built a house brick by brick and when he put on the roof the other group sought to get it."

## Committee Named

Dr. Turner, Eugene Clark, Daniel Spriggs, W. B. Bruce, H. M. Smith, and Mrs. Annie Adams were appointed on the committee to work out the interpretation of the organization's new constitution.

Upon the motion of W. B. Bruce, the committee voted to change the name of the federation, as outlined at the New York convention, on the papers of incorporation.

Dr. Turner, in a statement to the AFRO this week, said Father Markoe made several false and misleading statements in an interview with an Associated Negro Press correspondent, printed in this paper last week.

## Next Meeting June 11

The next executive meeting of the National Catholic Federation for the Promotion of Better Race Relations, will be held in Washington at the

Holy Name Guild House, June 11. Rebel officers are sending out notices to the effect that the next executive meeting will be held on the same date in Cleveland.

# Holy Father Advised Priests Started Catholic Federation

WASHINGTON—That it is currently believed at the Vatican that white people in this country started the National Federation for Promotion of Better Race Relations and not colored Catholic laymen, was revealed in unofficial dispatches from Rome to this country recently.

Commenting on this impression, Dr. Thomas W. Turner, president of the federation, in an interview here last week, said Philadelphia Catholics believe the Holy See is being advised through unusual channels that Father LaFarge, white, associate editor of the Catholic magazine, "America," and Father Markoe, white, editor of "The Interracial Review," are the founders of the organization.

Dr. Turner said he believed such sentiment is being spread abroad to give Rome the impression that colored Catholics in America have no initiative or sense of direction, that it is necessary for white leadership to govern their organizations.

Dr. Turner has received letters from prominent Catholic laymen white and colored in all parts of the country, as well as members of other denominations, commending him on his stand and expressing sympathy for his cause.

**TURNER HOPES CATHOLICS WILL WELD**

HAMPTON INSTITUTE, Va.—Sinister and contaminating influences caused his recent resignation as head of the Catholic Federation, according to a letter prepared by Dr. Thomas W. Turner to H. M. Smith, Washington, secretary of the executive committee, just a short while before he relinquished the presidency.

In the missive, Dr. Turner expressed appreciation of the faith and loyalty expressed in the numerous telegrams he had received, and told of his hope that the work of solidifying colored Catholics would continue.

## Other portions of the letter read:

"I assure you that I should not have thought of tendering my resignation at this time, but for the conviction that it is not worth the effort to pursue the present line of struggle to carry out our aims in view of the sort of contaminating influences that have worked themselves in among us; and in view of the limited time and means at our disposal to expose the sinister hand which finds satisfaction and its subsistence in seeking to pit a part of our group against the other."

## Program Must Continue

"The work which we have started must be continued. It must look toward solidarity of Catholic Negroes, which must be accomplished through the unanimity of the thoughtful of the group. Further activity along this line must concern itself more rigidly with selection of those whose stability would be unquestioned in the presence of some ephemeral, economic, or selfish offering."

"I assure you further," he continued, "that I have no idea whatever of withdrawing from the active and positive battle. I ask that you harbor no embitterment over the past that will prevent you from putting forth your whole energies in the future; that you forget about the 'friends' who have dissipated the trust funds."

"These are only incidents in the days of depression, and there are many others, honest ones, still waiting to join us, and I ask that you will be ready with greater determination to carry on the struggle which has only begun."



Church - 1933

Catholic.

## FEDERATED CATHOLIC IN ANNUAL SESSION IN D. C.

WASHINGTON. — (ANP) — Meeting here in their ninth annual session, the Federated Catholics of the United States, made several sweeping recommendations concerning national policies and racial warfare.

Foremost among these was the endorsement of the recovery program of President Roosevelt. A report of the resolutions committee had the following to say: "We wish to lend our support to the President of the United States in his program to stabilize the economic depression the miserable plight of the Negro section of the population is made even more wretched. We pray that in the social planning which is taking place the Negro will be included in all programs for betterment and that his rights will be protected by adequate laws."

In their meeting the Catholics recognized the mob violence which has been prevalent in the South during the past few years, and went on record in absolute abhorrence of "the barbarism which characterizes mob violence in the various sections of this country with its utter disregard to law and order and pray that in the making of our social order, the inevitable result of the present depression, some means may be devised to wipe out this blot on our civilization."

The Federated Colored Catholics expressed the hope that the work of the Federation "be not viewed as a controversial nature, but wish it to be regarded as a constructive force for the carrying out of the principles of Catholicity in this country among all racial groups without restrictions, "because of race, color, or previous condition of servitude!"

The work of the Cardinal Gibbons institute located in near by Maryland, was lauded in the convention, and tribute paid to the sterling work of Prof. and Mrs. Victor C. Daniel, who have been in charge of the institute. The Federation stated that it regretted that sufficient means were not readily available to give further permanence to the work done at the school. Dr. and Mrs. Daniel were praised as having made many material contri-

butions to the life and welfare of the community in which the school is located. It is at Ridge, Md.

The Federation expressed its gratitude to Archbishop Curley of Baltimore, Md., for having acted as spiritual director of the organization, and for his interest in it since its inception. It also expressed appreciation to the Hierarchy of the United States.

It entered itself into the movement of creating better bi-racial unity, through its bi-racial committees, and affirmed its allegiance to the church. It expressed the belief that bi-racial committees afforded the most satisfactory media for the solution of racial difficulties.

Dr. Thomas Turner, of Hampton, Va., is president of the Federation, and the resolutions were brought in by a committee composed of Eugene A. Clark, Washington, D. C., Bernard E. Squires, Cleveland, and Edgar L. Kenny, Washington, D. C. L. DeReef Holton served as acting executive secretary.

## WILL NEGROES GO RED? ASKED BY CATHOLIC WRITER

Father Gillard Places Responsibility of American Negro Largely Upon the Church—Claims Outlook For Negro Today Exceedingly Gloomy.

Father Gillard is one of the leading scholars and thinkers of the Catholic Church. His articles in America, a weekly magazine, devoted to a review of world events of the week, are always constructive, informative and prophetic. The following installment is the conclusion of the article started in last week's issue of The Courier.—Editor's Note.

By JOHN T. GILLARD, S. S. J., Ph.D.

While it is true that the honored President of Howard issued a subsequent statement in which he declared "I am not a Communist," nevertheless it would seem that this is not the first time his statements have had a reddish tinge. Representative Blanton had read into the Record a quotation from the New York Age. The quotation is from an address Dr. Johnson is alleged to have made before an audience in a New York church. The quotation is:

This president of Howard dumbfounded his audience by saying that Communism is a religion and that religion is not so much about God, but about the nature of the world, and that he did not mind being called a Communist, as the day will come when "being called a Communist will be the highest honor which can be paid to an individual," and he further said "that day is coming soon."

Now Dr. Johnson may or may not have been misquoted. To date I have not seen a denial. The incident is mentioned at length merely to show the color of the flag which waves in some very high Negro quarters.

Many a Negro leader, on the other hand, has perspicacity enough to see that Communism as it is in practice will not work out in the United States. They oppose Communism on practical grounds only, as W. E. Burghardt Dubois, editor of the Crisis, a Negro journal, pointed out before the Rosewald Economic Conference, held in Washington, D. C., a few months ago. To quote the editor:

The task I have set myself is

disassociate our minds from the Protestant heresy of the exclusiveness of salvation. Prof. Kelly Miller, a Negro educator of years and sanity, touches the sore spot and illustrates the all but embracing admiration of many Negro scholars for the Catholic Church:

Some point to the Catholic Church, whose historic policy embraces all men without regard to race or color. The historic church senses its strategic opportunity, but stands appalled at the magnitude of the difficulty. The Catholic Church is willing to go the limit short of social equality. This it lacks the courage to dare in face of the Protestant majority whose creed cannot cross the color line ... When in Rome do as the Romans do. When among Protestants do as the Protestants do. The Catholic Church lacks the courage to violate that ancient motto and shrinks from the bold attempt to capture the Negro race.

As a religion and as an organization the Catholic Church has an unparalleled position of advantage in this country. But, as Mr. Miller and many another has pointed out, Catholics lack courage to go all the way with Christ. In our efforts to organize Catholic Evidence Leagues and Social Justice Leagues we fail in one point: we over-emphasize and under-emphasize evidence of our Catholicity. Negro thinkers admit and admire our doctrine; they question our practice. Communism gives no internal evidence worth a look, but it is giving plenty of evidence of a practical interest in America's "tenth man."

Those of us who have cast our lot, for weal or for woe, with the Negro missions, find that it is a far more discouraging task to convert the white man to true Catholicism than to convert the Negro. It would be relatively easy to convince the Negro of Catholic truth if first we could convince the Nordic of Catholic truth, if first we could convince the Nordic of Catholic practice. So long as we find signs "These seats reserved for Negroes" in Catholic churches so long will it take to convince the Negro that there are no reserved seats for him in the rear of our Catholic Heaven.

Because Negro institutions of higher learning would seem to be most fertile fields for Communist cockle, we have a right to look to Catholic institutions of learning for Christian wheat. It may be difficult to convince an older gener-

American Negro is beginning to "go red"—but not Russian red! He is beginning to be washed in the red blood of honest Catholicism dripping from the Heart of Christ and saving all men without respect to race. The Negro in America does not need a new interpretation of the old religion. He does want a new interpretation of the old religion. When mere boys and girls have intelligence enough to see the inconsistency of our racial attitude and courage enough to speak out against them, then truly the



Church - 1933

# FEDERATED CATHOLIC IN ANNUAL SESSION IN D. C.

WASHINGTON. — (ANP) — Meeting here in their ninth annual session, the Federated Catholics of the United States, made several sweeping recommendations concerning national policies and racial warfare.

Foremost among these was the endorsement of the recovery program of President Roosevelt. A report of the resolutions committee had the following to say: "We wish to lend our support to the President of the United States in his program to stabilize the economic depression the miserable plight of the Negro section of the population is made even more wretched. We pray that in the social planning which is taking place the Negro will be included in all programs for betterment and that his rights will be protected by adequate laws."

In their meeting the Catholics recognized the mob violence which has been prevalent in the South during the past few years, and went on record in absolute abhorrence of "the barbarism which characterizes mob violence in the various sections of this country with its utter disregard to law and order and pray that in the making of our social order, the inevitable result of the present depression, some means may be devised to wipe out this blot on our civilization."

The Federated Colored Catholics expressed the hope that the work of the Federation "be not viewed as a controversial nature, but wish it to be regarded as a constructive force for the carrying out of the principles of Catholicity in this country among all racial groups without restrictions, because of race, color, or previous condition of servitude!"

The work of the Cardinal Gibbons Institute located in near by Maryland, was lauded in the convention, and tribute paid to the sterling work of Prof. and Mrs. Victor C. Daniel, who have been in charge of the institute. The Federation stated that it regretted that sufficient means were not readily available to give further permanence to the work done at the school. Dr. and Mrs. Daniel were praised as having made many material contri-

butions to the life and welfare of the community in which the school is located. It is at Ridge, Md.

The Federation expressed its gratitude to Archbishop Curley of Baltimore, Md., for having acted as spiritual director of the organization, and for his interest in its inception. It also expressed appreciation to the Hierarchy of the United States.

It entered itself into the movement of creating better bi-racial unity, through its bi-racial committees, and affirmed its allegiance to the church. It expressed the belief that bi-racial committees afforded the most satisfactory media for the solution of racial difficulties.

Dr. Thomas Turner, of Hampton, Va., is president of the Federation, and the resolutions were brought in by a committee composed of Eugene A. Clark, Washington, D. C., Bernard E. Squires, Cleveland, and Edgar L. Kenny, Washington, D. C. L. DeReef Holton served as acting executive secretary.

# WILL NEGROES GO RED? ASKED BY CATHOLIC WRITER

Father Gillard Places Responsibility of American Negro Largely Upon the Church—Claims Outlook For Negro Today Exceedingly Gloomy.

Father Gillard is one of the leading scholars and thinkers of the Catholic Church. His articles in America, a weekly magazine, devoted to a review of world events of the week, are always constructive, informative and prophetic. The following installment is the conclusion of the article started in last week's issue of The Courier.—Editor's Note.

By JOHN T. GILLARD, S. S. J., Ph.D.

While it is true that the honored President of Howard issued a subsequent statement in which he declared "I am not a Communist," nevertheless it would seem that this is not the first time his statements have had a reddish tinge. Representative Blanton had read into the Record a quotation from the New York Age. The quotation is from an address Dr. Johnson is alleged to have made before an audience in a New York church. The quotation is:

This president of Howard dumbfounded his audience by saying that Communism is a religion and that religion is not so much about God, but about the nature of the world, and that he did not mind being called a Communist, as the day will come when "being called a Communist will be the highest honor which can be paid to an individual," and he further said "that day is coming soon."

Now Dr. Johnson may or may not have been misquoted. To date I have not seen a denial. The incident is mentioned at length merely to show the color of the flag which waves in some very high Negro quarters.

Many a Negro leader, on the other hand, has perspicacity enough to see that Communism as it is in practice will not work out in the United States. They oppose Communism on practical grounds only, as W. E. Burghardt Dubois, editor of the Crisis, a Negro journal, pointed out before the Roosevelt Economic Conference, held in Washington, D. C., a few months ago. To quote the editor:

The task I have set myself is

to blunt the wedge which the Communist party is driving into our group because of these very tendencies, and I do this, not because of any enmity, or fear, or essential disagreement with the Communists. If I were in Russia I should be an enthusiastic Communist. If the Communist party in the United States had the leadership and the knowledge which our situation calls for, I certainly should join it.

While the Catholic Church is cast into the discard with all the other churches, she has this advantage: upon discovery by thinking Negroes she is hailed as the pearl of great price. Because he is not yet very familiar with Catholicism the Negro classifies Catholicism and Protestantism under the generic term Christianity. He thus reduces his choice to a dilemma—Christianity or Communism. Unfortunately, the brand of Christianity with which he is most familiar has proved to be a desert in practice holding forth a pledge of shade and water but having no substance in reality. And when older hearts have hoped in one direction without results, younger heads will look elsewhere with new hope. We Catholics might have better success in convincing the Negro of the beauty of the Bride of Christ if only in practice we could

disassociate our minds from the Protestant heresy of the exclusiveness of salvation. Prof. Kelly Miller, a Negro educator of years and sanity, touches the sore spot and illustrates the all but embracing admiration of many Negro scholars for the Catholic Church:

Some point to the Catholic Church, whose historic policy embraces all men without regard to race or color. The historic church senses its strategic opportunity, but stands appalled at the magnitude of the difficulty. The Catholic Church is willing to go the limit short of social equality. This it lacks the courage to dare in face of the Protestant majority whose creed cannot cross the color line. . . . When in Rome do as the Romans do. When among Protestants do as the Protestants do. The Catholic Church lacks the courage to violate that ancient motto and shrinks from the bold attempt to capture the Negro race.

As a religion and as an organization the Catholic Church has an unparalleled position of advantage in this country. But, as Mr. Miller and many another has pointed out, Catholics lack courage to go all the way with Christ. In our efforts to organize Catholic Evidence Leagues and Social Justice Leagues we fail in one point: we over-emphasize and under-emphasize evidence of our Catholicity. Negro thinkers admit and admire our doctrine; they question our practice. Communism gives no internal evidence worth a look, but it is giving plenty of evidence of a practical interest in America's "tenth man."

Those of us who have cast our lot, for weal or for woe, with the Negro missions, find that it is a far more discouraging task to convert the white man to true Catholicism than to convert the Negro. It would be relatively easy to convince the Negro of Catholic truth if first we could convince the Nordic of Catholic truth, if first we could convince the Nordic of Catholic practice. So long as we find signs "These seats reserved for Negroes" in Catholic churches so long will it take to convince the Negro that there are no reserved seats for him in the rear of our Catholic Heaven.

Because Negro institutions of higher learning would seem to be most fertile fields for Communist cockle, we have a right to look to Catholic institutions of learning for Christian wheat. It may be difficult to convince an older gener-

American Negro is beginning to "go red"—but not Russian red! He is beginning to be washed in the red blood of honest Catholicism dripping from the Heart of Christ and saving all men without respect to race. The Negro in America does not need a new religion. He does want a new interpretation of the old religion. When mere boys and girls have intelligence enough to see the inconsistency of our racial attitudes and courage enough to speak out against them, then truly the



Catholic News  
N.Y.  
OCT 14 1933

## Catholic Evidence Guilds

### Hold Conference and Change

### Name of the Organization

Washington, D. C., Oct. 8.—The second annual convention of the National Catholic Evidence Conference was held in this city on Oct. 6, 7 and 8. The National Catholic Evidence Conference is an association of laymen's organizations engaged in the work of exposition and defense of the doctrines of the Church. It was brought into being at a meeting in New York in October, 1932. During the past year it went by the name of National Conference of Catholic Evidence Guilds. At the concluding session held today the name was changed to National Catholic Evidence Conference. The purpose of the conference is to afford to the various groups of laymen in the country who by different methods strive to bring the Church's teachings to those outside the faith a means to exchange experiences and suggestions for the good of all.

When the conference was born last year only a very few such groups existed in the United States. The reports this year from the twelve groups out of the sixteen members of the conference showed a great increase in and intensification of evidence work by laymen. The organizations present covered a vast area from Boston to St. Louis. The work of all had been extended greatly during the year. And, what is most significant, the temper of the delegates evidenced a desire and determination to accomplish greater and yet greater deeds for the advancement of the interests of the Church during the coming year.

### Others Than Delegates Present

Besides the accredited delegates a large number of interested individuals attended all the sessions which were open to the general public. In addition many priests were present. Proceeding home to Boston on the last lap of his 52,000 mile nationwide tour David Goldstein, the celebrated lecturer and "Campaigner for Christ" attended as the representative of the Catholic Truth Guild of Boston.

Throughout the various sessions there ran a realization of the two-

phlet written by Mr. Rogers in popular, even breezy, style has been mailed every month to a selected list of 500 non-Catholics in Narberth. But Mr. Rogers has not confined his activity to Narberth. He has organized the same movement in sixteen different localities in the United States. This unique method of bringing Catholic beliefs to others is available to any group of laymen anywhere. The Catholic Information Society supplies the pamphlets. All the laymen need supply is the small sum of money necessary, the names for the mailing list and, what is most important, the zeal.

### Use of Pamphlets

Father Joseph Schmidt of the Harrisburg diocese told of an interesting and effective use of pamphlets. Every month the Harrisburg Apostolate mails out about 1,000 pamphlets to non-Catholics. Of this number about 130 are sent to ministers of various religions attached to churches in the territory of the Harrisburg diocese. The distribution of pamphlets is tied up with radio broadcasts by diocesan priests from radio stations in the cities of Harrisburg, Lancaster and York. No laymen are associated in this work of the Harrisburg Apostolate at present but the priests are blazing the way and hope before long to enlist interested laymen in carrying on.

A rather unique use of the public press, particularly adaptable to small towns, was brought to the attention of the conference by William Melville Sharp. In Westfield, N. J., a suburb of New York, Mr. Sharp conducts a weekly column in one of the local newspapers, the Westfield Leader. The column is known as "Clip Column of Catholic Doctrine." The space is supplied gratis by the publisher. Every week a particular doctrine or practice of Catholics is simply and clearly explained. This is a type of evidence work that can readily be done by a single Catholic layman and its influence for good in a small community is incalculable.

Following the session on direct mail, the press and literature was a discussion of the use of the radio and indoor talks. The majority of the groups represented are engaged in work of this character. The leader in the radio field is the Catholic Evidence Guild of New York, well known to the readers of The Catholic News for its weekly broadcasts over WLWL and WMBQ. Balthasar J. Funke, president of the New York Guild, explained the operation of the guild, the method of training and the means adopted to make radio talks popular. The discussion disclosed that the New York Guild is the only group in the United States which conducts regular weekly broadcasts by laymen only. The Baltimore and Washington Catholic Evidence Guilds conduct radio programs, too, but some

### Radio Work by Priests

Father Schmidt, of Harrisburg, and Father Leo C. Mooney, of Rochester, N. Y., told the conference of the radio programs conducted by priests in their dioceses. The radio work of the Bellarmine Catholic Evidence Guild of St. Louis was reported by Father George McDonald, S. J., and David Goldstein gave some interesting facts about the broadcasts of the Catholic Truth Guild of Boston over the Yankee Network. The tremendous task of Hour over the NBC facilities was explained by Edward Heffron of the National Council of Catholic Men.

The discussion disclosed that the Catholic laity in this country is sadly lax in making use of this most modern and popular method of communication. The number of radio stations in the country from which anything Catholic is ever broadcast is relatively insignificant. The field is tremendous. In many instances outside the large metropolitan areas time can be had on local stations for the asking. Not infrequently the station owner would be relieved of the expense of putting on a program with paid talent if the Catholic in his locality would take over a period of two. The radio offers an opportunity for evidence work that is literally limitless. It is the hope and prayer of the conference that it will be more availed of and that soon in the future.

### Reports of Negro Groups

The conference was much impressed by the report of James Handy of the Laymen's Union of New York, a Negro group, who reported on the open forums for Negroes conducted monthly in the parish hall of St. Mark's Church, Harlem. At several of these forums, which are addressed by members of the Laymen's Union or by well-known priests it was necessary to hang the "Standing Room Only" sign. The method of procedure is to give a talk and then for the speaker to answer questions. Mr. Handy estimated that from one-half to three-fifths of the audience is made up of non-Catholics. The forums have already borne fruit in conversions and several prospective converts are now under instruction.

Father Gillard, S. S. J., of Baltimore, told of the formation of the Josephite Catholic Evidence League, another Negro group. Most of the members are school teachers and they are now taking a course of training to equip themselves with the view of engaging in street speaking.

The session on street speaking which closed the convention gave the delegates an opportunity to hear of the splendid work being done by David Goldstein and by the Baltimore and Washington Catholic Evi-

dence Guilds. The discussion was led by John G. Bowen of the Washington Guild. The method of training and the efforts to surmount the difficulties peculiar to street speaking were explained by Leo A. Codd of the Washington Guild and by Father John J. Russell, George Renehan and Frank Brady of the Baltimore Guild.

Although rather a few Catholic Evidence Guilds are in existence these are the only two engaged in street speaking. The discussion was lively. Questions of all kinds having to do with the proper method of approach and the means to stir up interest were asked and answered. Finally Mr. Goldstein in a most inspiring talk gave to the delegates the benefit of his wide and rich experience gathered in sixteen years of open air speaking.

### To Bring All Groups Together

The delegates did not neglect the spiritual side. On Sunday they attended Mass at St. Matthew's Church and received Holy Communion in a body. The Holy Sacrifice was offered and the sermon was preached by Dr. Charles A. Hart of Catholic University, the spiritual director of the Washington Guild. On Sunday afternoon the delegates attended a demonstration pitch or open air meeting in Franklin Park at which John O'Connor of the Washington Guild and George Renehan of the Baltimore Guild were the speakers.

The hope of the conference is to be able in the not too distant future to list as members groups engaged in every form of evidence work in every diocese in the United States. This is not a wild dream. The progress made in the past year and the indications of still greater progress in the next few months furnish ample justification for it. In an endeavor to bring within the conference all groups engaged in evidence work and at the same time to obtain for the next convention an accurate summary of the evidence work being done throughout the country the conference decided to prepare a questionnaire to be sent to all such groups now operating or preparing to operate. Any group not now registered in the conference is urged to send its name and address to the national secretary, Thomas J. Diviney, Bank of Manhattan Building, Long Island City, N. Y.



## Churchmen After New York Ceremony



THE REV. TIMOTHY J. SHANLEY, pastor of St. Benedict's, is shown at church Sunday after jubilee exercises. With him are Patrick Cardinal Hayes (center) and the Rev. Norman A. Duckette of Flint, Mich.

## PARISH HEARS THE CARDINAL

### Negro Priest Delivers Sermons Also While Flock Celebrates

The mother church of Catholicism among Negroes of the North celebrated its golden jubilee Sunday with the ceremonial pomp and solemnity which distinguishes the Roman Catholic Church. With a cardinal, two bishops, and several monsignori and other high churchmen participating in the ceremonies, the Church of St. Benedict the Moor in West Fifty-third street observed the fiftieth anniversary of its founding.

Clad in the gorgeous vestments of their respective ranks, Patrick Cardinal Hayes; the Most Rev. John J. Cantwell, bishop of Los Angeles; the Most Rev. Thomas C. O'Reilly, bishop of Scranton; Monsignor John P. Chidwick, rector of St. Agnes Church; the Rev. Norman A. Duckette of Flint, Mich., and other church dignitaries were escorted into the freshly renovated edifice and down the aisle to the altar where a figure of the crucified Christ, high above the long stemmed candles, looked down upon the procession and the black communicants and their white friends who crowded the church.

Taking as his text the command of Jesus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Monsignor Chidwick, a former Navy chaplain, declared that there are no national or racial limitations to the teachings of Jesus Christ, that through the acceptance of His gospel all men conquer themselves and are enabled to share in eternal glory.

Not Jim-Crow Church.

The Church of St. Benedict was established, he said, not because Negro parishioners were unwelcome in the church, but because the Roman Catholic Church wishes to secure the "utmost freedom and liberty for all its communicants. The colored people should be free to serve God according to their own nature and in their own way as long as they do not conflict with the teaching of Jesus as interpreted by the church. And for the same reason there have been established various national parishes. But all are members of the Holy Church."

Masses were held for the Rt. Rev. Monsignor John E. Burke and the Rt. Rev. Thomas M. O'Keefe, former pastors of the church, and for deceased parishioners with Bishop Cantwell leading the chant, at the conclusion of which Cardinal Hayes spoke briefly, urging continued adherence to the church and extension of the faith among Negroes. This celebration, he said, was of more than local importance. It was of national significance as it marked the beginning of organized work among Negroes in the northern states. He re-

viewed the early history of St. Benedict's, commended the consecration of the deceased pastors and expressed appreciation for the faithful services of the present pastor, the Rev. Timothy J. Shanley. In conclusion he imparted the papal blessing.

#### Message From Vatican.

At the opening of the service Father Shanley read a message of congratulations and greeting sent by cable from the Vatican. He announced also a campaign to raise \$50,000 for the church, to which fund Emmanuel Greaux, a member of the church, has already contributed \$1,000. A benefit concert by John McCormack is scheduled for December 17.

In addition to distinguished churchmen there were present William J. Macauley, consul general and Sean Nunan, consul, of the Irish Free State, a large number of white friends of the church and many former members.

The preacher at the vesper service was Father Duckette, who for the three preceding days conducted a preparatory triduum.

St. Benedict's was founded in 1883, with Father Burke as the first pastor. It was located at Bleecker and Downing streets in Greenwich Village, then the center of the city's Negro population. It was established as a church without a parish, drawing its membership from the Manhattan, Brooklyn and Newark dioceses. Today there are four Negro Catholic churches in Manhattan, two in Brooklyn and two in Newark. Negroes are members also of other Catholic churches.

As the population shifted northward the church was moved in 1898 to its present site in West Fifty-third street. In 1907 Father Burke was succeeded by Msgr. O'Keefe. Father Shanley, who had been an assistant to Msgr. O'Keefe for eighteen years, succeeded to the pastorate in 1929. Social service activities of the church include the maintenance of a convent at 322 West Fifty-third street, and the establishment of a day nursery at 27-29 West 132d street. Formerly it maintained a children's home at Rye, N. Y.

## Is the Catholic Church Ashamed of Itself?

Nothing has gotten under the skin of Catholic authorities in the East like the letters of Catholics to the AFRO exposing how colored people are jim-crowed in Catholic churches, how they are barred from communion until whites have been served, how the doors of Catholic schools and hospitals have been closed to them and the road to the priesthood blocked and barred against all colored candidates.

Last week the AFRO announced the closing of Cardinal Gibbons Institute at Ridge, Maryland, a Catholic school of high school grade, and the only one of its kind in this archdiocese.

Can it be possible that white Catholic leaders are becoming ashamed of themselves?

Can it be that they expect to open the doors of Catholic colleges like Loyola and Notre Dame in Baltimore to all Catholics?

Can it be that even the national Catholic university in Washington is going to drop its color bar and become thoroughly Christian?

Unfortunately there are no signs of any such regeneration within the church that we can see.

Closing of Gibbons Institute seems merely to be another case of taking away from a group even that which they seemed to have.



## Churchmen After Ceremony



Amsterdam News Photo.

THE REV. TIMOTHY J. SHANLEY, pastor of St. Benedict's, is shown at church Sunday after jubilee exercises. With him are Patrick Cardinal Hayes (center) and the Rev. Norman A. Duckette of Flint, Mich.



# Dr. Turner Asks Where Father Markoe Was When Federation Met Bishops

Catholic Leader Says Priest Has Not Gone All the Way With the Catholic Federation, But Seeks to Have All the Say.

EDITOR'S NOTE:—Dr. Turner, who is a professor at Hampton Institute, and one of the prominent scientists of the country, analyzes here the causes behind the movement which seeks to split the National Catholic Federation, a lay organization, into Eastern and Western factions.

By DR. THOMAS W. TURNEA, President of National Catholic Federation

The numerous misstatements and other camouflages sent to the press recently by the Rev. William M. Markoe, S.J., of St. Louis, have not deceived the vast majority of Catholics.

The executive committee of the Federation repudiated unmistakably on January 8, the brazen attempt to force the organization out of the hands of its founders and to have its aims and purposes dominated according to some fanciful place which this young clergyman had in mind for us.

In connection with this "place," he had already carved out for himself, "for the rest of his life," a peaceful, but dominating berth. He selected himself to be, paradoxically as it may seem, the Negro voice of the future and from what we see in the press he is making a loud noise, the obvious intention being to drown out all legitimate sounds.

His attempt now to cloud the issue surrounding the Chicago meeting and later outbursts need only a few pinpricks to show their insincerity and their evasive falsities.

## Racial and Interracial

It is provably false to try to make the public believe that the questions at issue are differences between some racial and interracial idea. I would not carry on any such foolish controversy with the reverend. Such jargon of words is only camouflage and has nothing immediately to do with the Rev. Father Markoe's attack upon the organization.

Unless the good priest desires to persist in his attempt to mislead the public, Negro and white, he will tell the people unequivocally that bi-racial activity has been a leading feature of our organization from its beginning and the enlargement of this has proceeded from year to year through definite action of our executive committee and my unqualified co-operation. Long before he came upon the scene, bi-racial activity was our idea and a part of our work.

**Welcomed Other Group**  
We have always welcomed such members of the white group as desired to work with us, giving them sometimes as in case of the Rev. Father Markoe, most important elective positions. This fact alone should qualify any persons, who seek to give the impression that our organization has not in the past encouraged fullest co-operation with the white group, as leading candidates for the Ananias Club.

Then, what is the real trouble? Here is the answer:  
1. The refusal of the Rev. William M. Markoe to obey the constituted authorities in the organization.  
2. The assumption unto himself of super-constitutional privileges (which he thinks belong to his priesthood), the vetoing of which by me as president he impetuously publishes in his paper as "anti-clerical attitude." Such is done for the plain purpose of alienating the clergy.  
3. His changing the name of the Federation's organ, which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned) called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.

His clear intentions to dominate or ruin by fair or foul means, are brought out strikingly in his Chicago fiasco as well as in the numerous false interviews with which he has flooded the Negro press; all of which have been condemned by the proper authorities in the organization.

4. To summarize: The sole reason for the present disturbance is the inordinate desire of the good priest to put a stop to our progressive activity because he, himself, was afraid or otherwise hesitant in going through the whole program.

All talk about interracial ideas is camouflage manufactured by the reverend for specific purposes.

## Why Hostility?

The question may be asked further, why the Markoe fear or hostility to present methods followed by the organization? It is needless for me to say here that the fullest

endorsement of our work has come from every Negro priest in the United States and from a large number of white priests. Letters in my possession from the fathers referred to above will fully bear out what I am saying. The late Rev. Father Theobald was to accompany our committee, as a member, to confer with the bishops last year, but could not reach Washington in time for the meeting. The Rev. Father Markoe has never offered to go with our members to face the bishops.

The answer to the question is not difficult for one who knows all the facts: Our committees composed of leading Negro Catholics appear annually before the Hierarchy of the United States and present for their consideration the problems of the Negro in the church. The committees have up to the present time been all Negroes, largely because they were not able to do otherwise.

## All the Way, All the Say

The stormy reverend father has balked in going with the committee and helping in person to wage the battle; nor has it escaped notice that our group could count upon him to go only part the way, even though he boisterously clamors for all the say. Such a situation undoubtedly embarrassing to his ambition, has given him the notion to break up the present nature of the organization which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned) called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.

The futility of such talk all of us and other people know too well.

## Safety His Motto

If the reverend father desires to do a real piece of bi-racial work he might cease his disturbances in our organization, leave it and become a missionary to his own religious group, for it is inconceivable to any unbiased observer to think of a person deeply burning with zeal for the welfare of the Negro Catholics when at the same time he looks in silence upon the intolerable practices going on before his own eyes and in his own community. Safety seems to be his motto.

The Federation was not organized on the "playing safely" basis. It is, then, of the highest importance that a correct view of Father Markoe's outbursts be had by the public concerned, for a recent release by the Associated Negro Press carries a very distorted and incorrect presentation of the matter.

# CATHOLIC FEDERATION CONTROVERSY NOT A QUESTION OF RACIAL OR INTERRACIAL IDEAS

By Thomas W. Turner, Ph. D.  
The numerous misstatements and other camouflages sent to the Negro press recently by the Reverend William M. Markoe, S. J., of St. Louis, have not deceived the vast majority of Negro or other Catholics.

The Executive Committee of the Federation repudiated unmistakably on January 8, the brazen attempt to force the organization out of the hands of its founders and to have its aims and purposes dominated according to some fanciful place which this young clergyman had in mind for the Negro Catholic. He had already carved out for himself, "for the rest of his life," a peaceful, but dominating berth. He selected himself to be, paradoxically as it may seem, the Negro voice of the future and from what we see in the press he is making a loud noise, the obvious intention being to drown out all legitimate sounds.

His attempts now to cloud the issue surrounding the Chicago and later outbursts need only a few pinpricks to show their insincerity and their evasive falsities.

It is probably false to try to make the public believe that the questions at issue are differences between some racial and interracial idea. I would not carry on any such foolish controversy with the Reverend. Such jargons of words is only camouflage and has nothing immediately to do with the Rev. Markoe's attack upon the organization.

Unless the good priest desires to persist in his attempts to mislead the public, Negro and white, he will tell the people unequivocally that bi-racial activity has been a leading feature of our organization from its beginning and the enlargement of this has proceeded from year to year through definite action of our executive and my unqualified cooperation. Long before he came upon the scene, bi-racial activity was our idea and a part of our work.

We have always welcomed such members of the white group as desired to work with us, giving them sometimes as in the case of the Reverend Markoe most important elective positions. This fact alone should qualify any persons, who seek to give the impression that our organization has not in

the past encouraged fullest cooperation with the white group, as leading candidates for the Ananias club.

Then, what is the real trouble? Here is the answer:

1. The refusal of the Reverend William M. Markoe to obey the constituted authorities in the organization.  
2. The assumption unto himself, of super-constitutional privileges (which he thinks belong to his priesthood), the vetoing of which by me as president, he impetuously publishes in his paper as "anti-clerical attitude." Such is done for the plain purpose of alienating the clergy.

3. His changing the name of the Federation's organ, which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned) called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.

His clear intentions to dominate or ruin by fair or foul means are brought out strikingly in his Chicago fiasco as well, as in the numerous interviews with which he has flooded the Negro press; all of which have been condemned by the proper authorities in the organization.

4. To summarize: the sole reason for the present disturbance is the inordinate desire of the good priest to put a stop to our progressive activity because he, himself, was afraid or otherwise hesitant in going through the whole program.

All talk about interracial ideas is camouflage manufactured by the Reverend for specific purposes.

The question may be asked further, why the Markoe fear or hostility to present methods followed by the organization? It is needless for me to say here that the fullest endorsement of our work has come from every Negro priest in the United States and from a large number of white priests. Letters in my possession from the Fathers referred to above will fully bear out what I am saying. The late Reverend Father Theobald was to accompany our committee, as a member, to confer with the bishops last year, but could not reach Washington in time for the meet-

ing. The answer to the question is not difficult for one who knows all the facts: Our committee composed of leading Negro Catholics appear annually before the Hierarchy of the United States and present for their consideration the problems of the Negro in the church. The committees have up to the present time been all Negroes, largely because they were not able to do otherwise. The stormy Reverend Father has balked in going with the committee and helping in person to wage the battle; nor has it escaped notice that our group could count upon him to go only part of the way, even though he boisterously clamors for all the say. Such a situation undoubtedly embarrassing to his ambition, has given him the notion to break up the present nature of the organization which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned) called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.



# Dr. Turner Asks Where Father Markoe Was When Federation Met Bishops

Catholic Leader Says Priest Has Not Gone All the Way With the Catholic Federation, But Seeks to Have All the Say.

EDITOR'S NOTE:—Dr. Turner, who is a professor at Hampton Institute, and one of the prominent scientists of the country, analyzes here the causes behind the movement which seeks to split the National Catholic Federation, a lay organization, a lay organization, into Eastern and Western factions.

By DR. THOMAS W. TURNEA, President of National Catholic Federation

The numerous misstatements and other camouflages sent to the press recently by the Rev. William M. Markoe, S.J., of St. Louis, have not deceived the vast majority of Catholics.

The executive committee of the Federation repudiated unmistakably on January 8, the brazen attempt to force the organization out of the hands of its founders and to have its aims and purposes dominated according to some fanciful place which this young clergyman had in mind for us.

In connection with this "place," he had already carved out for himself, "for the rest of his life," a peaceful, but dominating berth. He selected himself to be, paradoxically as it may seem, the Negro voice of the future and from what we see in the press he is making a loud noise, the obvious intention being to drown out all legitimate sounds.

His attempt now to cloud the issue surrounding the Chicago meeting and later outbursts need only a few pinpricks to show their insincerity and their evasive falsities.

## Racial and Interracial

It is provably false to try to make the public believe that the questions at issue are differences between some racial and interracial idea. I would not carry on any such foolish controversy with the reverend. Such jargon of words is only camouflage and has nothing immediately to do with the Rev. Father Markoe's attack upon the organization.

Unless the good priest desires to persist in his attempt to mislead the public, Negro and white, he will tell the people unequivocally that bi-racial activity has been a leading feature of our organization from its beginning and the enlargement of this has proceeded from year to year through definite action of our executive committee and my unqualified co-operation. Long before he came upon the scene, bi-racial activity was our idea and a part of our work.

## Welcomed Other Group

We have always welcomed such members of the white group as desired to work with us, giving them sometimes as in case of the Rev. Father Markoe, most important elective positions. This fact alone should qualify any persons, who seek to give the impression that our organization has not in the past encouraged fullest co-operation with the white group, as leading candidates for the Ananias Club.

Then, what is the real trouble? Here is the answer:

1. The refusal of the Rev. William M. Markoe to obey the constituted authorities in the organization.

2. The assumption unto himself of super-constitutional privileges (which he thinks belong to his priesthood), the vetoing of which by me as president he impetuously publishes in his paper as "anti-clerical attitude." Such is done for the plain purpose of alienating the clergy.

3. His changing the name of the Federation's organ, which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned), called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.

His clear intentions to dominate or ruin by fair or foul means, are brought out strikingly in his Chicago fiasco as well as in the numerous false interviews with which he has flooded the Negro press; all of which have been condemned by the proper authorities in the organization.

4. To summarize: The sole reason for the present disturbance is the inordinate desire of the good priest to put a stop to our progressive activity because he, himself, was afraid or otherwise hesitant in going through the whole program.

All talk about interracial ideas is camouflage manufactured by the reverend for specific purposes.

## Why Hostility?

The question may be asked further, why the Markoe fear or hostility to present methods followed by the organization? It is needless for me to say here that the fullest

endorsement of our work has come from every Negro priest in the United States and from a large number of white priests. Letters in my possession from the fathers referred to above will fully bear out what I am saying. The late Rev. Father Theobald was to accompany our committee, as a member, to confer with the bishops last year, but could not reach Washington in time for the meeting. The Rev. Father Markoe has never offered to go with our members to face the bishops.

The answer to the question is not difficult for one who knows all the facts:

Our committees composed of leading Negro Catholics appear annually before the Hierarchy of the United States and present for their consideration the problems of the Negro in the church. The committees have up to the present time been all Negroes, largely because they were not able to do otherwise.

## All the Way, All the Say

The stormy reverend father has balked in going with the committee and helping in person to wage the battle; nor has it escaped notice that our group could count upon him to go only part the way, even though he boisterously clamors for all the say. Such a situation undoubtedly embarrassing to his ambition, has given him the notion to break up the present nature of the organization which gives the Negro churchman his only contact with the hierarchy and to form some kind of a body behind which he could talk at liberty from a comfortably long range.

The futility of such talk all of us and other people know too well.

## Safety His Motto

If the reverend father desires to do a real piece of bi-racial work he might cease his disturbances in our organization, leave it and become a missionary to his own religious group, for it is inconceivable to any unbiased observer to think of a person deeply burning with zeal for the welfare of the Negro Catholics when at the same time he looks in silence upon the intolerable practices going on before his own eyes and in his own community. Safety seems to be his motto.

The Federation was not organized on the "playing safely" basis. It is, then, of the highest importance that a correct view of Father Markoe's outbursts be had by the public concerned, for a recent release by the Associated Negro Press carries a very distorted and incorrect presentation of the matter.

# CATHOLIC FEDERATION CONTROVERSY NOT A QUESTION OF RACIAL OR INTERRACIAL IDEAS

By Thomas W. Turner, Ph. D.

The numerous misstatements and other camouflages sent to the Negro press recently by the Reverends William M. Markoe, S. J., of St. Louis, have not deceived the vast majority of Negro or other Catholics.

The Executive Committee of the Federation repudiated unmistakably on January 8, the brazen attempt to force the organization out of the hands of its founders and to have its aims and purposes dominated according to some fanciful place which this young clergyman had in mind for the Negro Catholic in connection with this "place," he had already carved out for himself, "for the rest of his life," a peaceful, but dominating berth.

He selected himself to be, paradoxically as it may seem, the Negro voice of the future and from what we see in the press he is making a loud noise, the obvious intention being to drown out all legitimate sounds.

His attempts now to cloud the issue surrounding the Chicago and later outbursts need only a few pinpricks to show their insincerity and their evasive falsities.

It is probably false to try to make the public believe that the questions at issue are differences between some racial and interracial idea. I would not carry on any such foolish controversy with the Reverend. Such jargons of words is only camouflage and has nothing immediately to do with the Rev. Markoe's attack upon the organization.

Unless the good priest desires to persist in his attempts to mislead the public, Negro and white, he will tell the people unequivocally that bi-racial activity has been a leading feature of our organization from its beginning and the enlargement of this has proceeded from year to year through definite action of our executive and my unqualified cooperation. Long before he came upon the scene, bi-racial activity was our idea and a part of our work.

We have always welcomed such members of the white group as desired to work with us, giving them sometimes as in the case of the Reverend Markoe most important elective positions. This fact alone should qualify any persons, who seek to give the impression that our organization has not in

the past encouraged fullest cooperation with the white group, as leading candidates for the Ananias club.

Then, what is the real trouble? Here is the answer:

1. The refusal of the Reverend William M. Markoe to obey the constituted authorities in the organization.

2. The assumption unto himself, of super-constitutional privileges (which he thinks belong to his priesthood), the vetoing of which by me as president, he impetuously publishes in his paper as "anti-clerical attitude." Such is done for the plain purpose of alienating the clergy.

3. His changing the name of the Federation's organ, which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the Federation. This inexcusable act of defiance (though suitably warned), called for immediate disapproval. Such disapproval was endorsed by the unanimous vote of the executive committee meeting in Washington on January 8.

His clear intentions to dominate or ruin by fair or foul means are brought out strikingly in his Chicago fiasco as well, as in the numerous interviews with which he has flooded the Negro press; all of which have been condemned by the proper authorities in the organization.

4. To summarize: the sole reason for the present disturbance is the inordinate desire of the good priest to put a stop to our progressive activity because he, himself, was afraid or otherwise hesitant in going through the whole program.

All talk about interracial ideas is camouflage manufactured by the Reverend for specific purposes.

The question may be asked further, why the Markoe fear or hostility to present methods followed by the organization? It is needless for me to say here that the fullest endorsement of our work has come from every Negro priest in the United States and from a large number of white priests. Letters in my possession from the Fathers referred to above will fully bear out what I am saying. The late Reverend Father Theobald was to accompany our committee, as a member, to confer with the bishops last year, but could not reach Washington in time for the meeting.

groes and other people know too well. If the Reverend Father desires to do a real piece of bi-racial work, he might cease his disturbances in our organization, leave it and become a missionary to his own religious group, for it is inconceivable to any unbiased observer to think of a person deeply burning with zeal for the welfare of the Negro Catholics when at the same time he looks in silence upon the intolerable practices going on before his own eyes and in his own community. Safety seems to be his motto. The Federation was not organized on the "playing safely" basis. It is, then, of the highest importance that a correct view of Father Markoe's outbursts be had by the public concerned, for a recent release by the Associated Negro Press carries a very distorted and incorrect presentation of the matter.



time he looks in silence upon the intolerable practices going on before his own eyes and in his own community. Safety seems to be his motto.

The Federation was not organized on the "playing safety" basis. It is, then, of the highest importance that a correct view of Father Markoe's outbursts be had by the public concerned.

## Catholic Federation Controversy not a Question of Racial or Interracial Ideas

Professor Thomas W. Turner, President of the  
Federation, Answers Editor Markoe's  
Press Statement

By Thomas W. Turner

The numerous misstatements and other camouflages set to the Negro press recently by the Rev. William M. Markoe, S.J., of St. Louis, have not deceived the vast majority of Negro or other Catholics.

The executive committee of the federation repudiated unmistakably on January 8, the brazen attempt to force the organization out of the hands of its founders and to have its aims and purposes dominated according to some fanciful place which the young clergyman had in mind for the Negro Catholic.

In connection with this "place," he had already carved out for himself, "for the rest of his life," a peaceful, but dominating berth. He selected himself to be, paradoxical as it may seem, the Negro voice of the future and from what we see in the press he is making a loud noise, the obvious intention being to drown out all legitimate sounds.

### Attempts to Cloud Issue

His attempt now to cloud the issue surrounding the Chicago meeting and later outbursts needs only a few pinpricks to show their insincerity and their evasive falsities.

It is provably false to try to make the public believe that the questions at issue are differences between some racial and interracial idea. I would not carry on any such foolish controversy with the Reverend. Such jargon of words is only camouflage and has nothing immediately to do with the Rev. Father Markoe's attack upon the organization.

Unless the good priest desires to persist in his attempt to mislead the public, Negro and White, he will tell the people unequivocally

that bi-racial activity has been a leading feature of our organization from its beginning and the enlargement of this has proceeded from year to year through definite action of our executive committee and my unqualified cooperation. Long before he came upon the scene, bi-racial activity was our idea and a part of our work.

We have always welcomed such members of the white group as the desired to work with us, giving them sometimes as in the case of the Rev. Mr. Markoe most important elective positions. This fact alone should qualify any persons who seek to give the impression that our organization has not in the past encouraged the fullest co-operation with the white group, as leading candidates for the Ananias club.

### What Is the Trouble?

Then, what is the real trouble? Here is the answer:

1. The refusal of the Rev. William M. Markoe to obey the constituted authorities in the organization.

2. The assumption unto himself, of super-constitutional privileges (which he thinks belong to his priesthood), the vetoing of which by me as president, he impetuously refers to in his paper as an "anti-clerical attitude." Such is done for the plain purpose of alienating the clergy.

3. His changing the name of the federation's organ which he edited—the Chronicle—without authority or without any consultation with the president or other officers of the administration of the federation. This inexcusable act of defiance (though suitably warned), called for immediate disapproval. Such disapproval was endorsed by the

unanimous vote of the executive committee meeting in Washington on January 8.

His clear intentions to dominate or ruin by fair or foul means are brought to the fore strikingly in his Chicago fiasco as well as in the numerous false interviews with which he has flooded the Negro press; all of which have been condemned by the proper authorities in the organization.

To summarize: The sole reason for the present disturbance is the inordinate desire of the good priest to put a stop to our progressive activity because he himself, was afraid to, or was otherwise hesitant in going through with the whole program.

### Form of Set Up not an Issue

All talk about interracial ideas is camouflage manufactured by the Reverend for specific purposes.

The question may be asked further, why the Markoe fear or hostility to present methods followed by the organization? It is needless for me to say here that the fullest endorsement of our work has come from every Negro priest in the United States and from a large number of white priests. Letters in my possession from the fathers referred to above will bear out what I am saying.

The late Reverend Father Theobald, was to accompany our committee, as a member, to confer with the bishops last year, but could not reach Washington in time for the meeting. The Reverend Father Markoe has never offered to go with the Negro members to face the bishops.

The answer to the question is not difficult for one who knows all the facts:

Our committees of leading Negro Catholics appear annually before the hierarchy of the United States and present for their consideration the problems of the Negro in the church. The committees have up to the present time been all Negroes, largely because they were not able to do otherwise.

### Father Markoe Has Balked

The stormy Reverend Father has balked about going with the committee and helping in person to wage the battle; nor has it escaped notice that our group count upon him to go only part of the way, even though he boisterously clamors for all the say. Such a situation, undoubtedly embarrassing to his ambitions, has given him the notion to break up the present nature of the organization which gives the Negro churchman his only contact

with the hierarchy and to form some kind of a body behind which he could talk at liberty from a comfortably long range.

The futility of such talk all Negroes and other people know too well.

If the Reverend Father desires to do a real piece of bi-racial work he might cease his disturbances in our organization, leave it and become a missionary to his own religious group, for it is inconceivable to any unbiased observer to think of a person deeply burning with zeal for the welfare of the Negro Catholic, when at the same time he looks in silence upon the intolerable practices going on before his own eyes and in his own community. Safety seems to be his motto.

The federation was not organized on the "playing safely" basis. It is, then, of the highest importance that a correct view of Father Markoe's outbursts be had by the public concerned, for a recent release carries a very distorted and incorrect presentation of the matter.

**DR. TURNER SAYS  
HE IS NOT OUT OF  
CATHOLIC BATTLE**

**Was Head of 'Colored  
Churchmen For  
Nine Years**

HAMPTON, Va.—In answer to scores of letters and telegrams which he received following announcement of his resignation as president of the Catholic Federation for the Promotion of Race Relations, Dr. T. W. Turner, head of the department of biology at Hampton Institute, has written back to his friends that "I have no idea whatever of withdrawing from the active and positive battle." Dr. Turner sent in his resignation on April 4.

Dr. Turner, who was the leading spirit in the founding of the Catholic association, which was for eight years known as the Federated Colored Catholics of the United States, Inc., until the change of name at the 1932 convention has been the center of a raging controversy since last December when a rump session of the executive committee "ousted" him at a meeting in Chicago.

### Priest Involved

Repeatedly the pro-Turner ele-

ment of the organization has declared that bad feeling was engendered by the Rev. William Markoe, white priest of St. Louis, Mo., who sought to wrest the control of the federation from colored Catholics, and who objected to the militant program of Dr. Turner.

In explaining his reasons for resigning, Dr. Turner has written to his friends:

"I assure you that I should not have thought of tendering my resignation at this time, but for the conviction that it is not worth the effort to pursue the present line of struggle to carry out our aims in view of the sort of contaminating influences that have worked themselves in among us, and in view further of the limited time, and means at our immediate disposal to expose the sinister hand which finds its satisfaction and its subsistence in seeking to pit a part of our group over against the other.

"The work which we have started must be continued. It must look toward solidarity of Catholic Negroes, which must be accomplished through the unanimity of the thoughtful of the group. Further activity along this line must concern itself more rigidly with selection of those whose stability would be unquestioned in the presence of some ephemeral, economic or selfish offering.

In conclusion Dr. Turner asks "that you harbor no embitterment over the past that will prevent you from putting forth your whole energies in the future; that you forget about the friends who have dissipated the trust funds, (these are only incidents in the days of depression, and there are many others, honest ones, still waiting to join us) and that you will be ready with greater determination to carry on the struggle which has only begun."



Church-1933

# Does the Roman Catholic Church Need a National Federation of Colored Communicants?

Address of Dr. Thomas W. Turner Before Washington Convention Last Week, Says it Does. Colored Catholics Want Full Membership in the Church. Its Attitude Is Constructive, Not Plaintive. Order of Hibernians, Polish Roman Catholic Union, Knights of St. George and Catholic Central Verein Cited.

(By Dr. Thomas W. Turner, president, National Federated Colored Catholics, in annual address before D.C. Convention)

Our organization which has gone under the name of Federated Colored Catholics of the United States, was formed in 1925. It was the culmination of activities which had been going on for several years previous with the general aim of bringing about better conditions among the Negroes in the Church.

A small committee had existed, unostentatiously, for many years prior to the attempt to federate under the name of the Committee for the Advancement of Colored Catholics which handled, during the time of its activities, many noteworthy problems.

Among the most important of the tasks which fell to it for solution were certain ones concerned with the war-time activities of Catholic Negroes. The absence of any organized Negro Catholic unit, the absence of any recognized Negro leaders to champion their cause, and the almost total exclusion of the Negroes from the particular organization which had special charge of welfare work in the camps, left them entirely on the outside of this phase of a great national activity.

Applications from well trained Catholic Negroes came to the Y.M.C.A., asking for employment as welfare workers in the camps; these were always turned down; sometimes they were handed to the writer by the general secretary of the "Y", advising that the Catholic group should take care of these applicants.

## Cardinal Gibbons

Our effort to get consideration for the group led us, first and naturally, to the great champion of manhood rights, Cardinal Gibbons, in Baltimore; and from him, back to Washington again; next to the office of the distinguished chairman of the Catholic welfare work among the soldiers, Colonel P. H. Callahan, of Louisville, Kentucky; until, finally, some provision was made to give the Catholic Negro participation in this phase of war work and several Negro secretaries took their places in the various cantonments through our direct appeal.

In this connection a curious incident may be mentioned to show how long-conditioned temporal and spiritual neglect of the Catholic Negro had so com-

pletely effaced from his mind the idea of his having any part in current Catholic activities that when an educated Catholic teacher in a Florida college received the appointment to take up secretarial work at Camp Eustis, Virginia, he took it as a "mistake" and promptly consigned the desirable appointment to the waste basket.

## Absence from the Picture

The total or almost total absence of the Negro from the Catholic picture everywhere, particularly from the most elemental activities which concerned his spiritual and temporal living, made it obvious that a national organization of Catholic Negroes was the only rational method of bringing matters of deepest importance to the attention of the proper authorities.

We came to the formation of such an organization with many illustrious examples from Catholic history in mind: we had before us the effective activities of the Ancient Order of Hibernians, an Irish group, established in this country nearly one hundred years ago for the purpose of protecting the Irish people and of promoting Irish ideals of citizenship and religion; the Polish Roman Catholic Union; the Knights of St. George and the Catholic Central Verein, both German organizations with their special aims; the Italian L'Unione Siciliana, the Catholic Slovak Union and the Bohemian Slavonian Benevolent Societies. All these (our own effort included) have had the one thing in common, namely: to perpetuate and increase the national solidarity as an aid in advancing their civic and spiritual lines.

## Absence of Colored Clergy

It could not escape notice of the casual observer that while the several racial groups which make up the communicants of the Catholic church in this country are more or less formally organized the Negro group alone, scattered throughout the land with their special activities confined mainly within their parish limits, have been slow to see the needs and thus have not had the stimulating benefits of a national organization. The difficulty is further increased by the absence of a race clergy, with the result that only seldom have the emergent needs of the Negro group itself become the basis of clerical activity, as is

the case in other groups.

There has been a considerable amount of "stock taking" among Catholic Negroes but in many cases, the "stock taking" has been done without his presence or participation, as has been shown in several recent publications (including two books).

## Kingfish Leaders

These self-elected pseudo-missionary enthusiasts have not veiled their contempt for the Negro and have not hesitated to catalogue Negroes as "kingfish" leaders whenever they refused to accept the niches allowed by the former in the basements of their own mental structure. Or, they are rated only "so-called Negro leaders," as is repeatedly asserted in a widely circulated and much advertised book on the Catholic Negro.

The fixation of an intolerant state of mind in these unfriendly "friends" has led them further and with considerable pains, to rationalize the status quo of the Negro and to seek a moral and ethical basis to justify the disagreeable segregation which the Negro meets within and without the church. A recent book "The Morality of the Color Line," is an illustration of this type of attitude; it is a splendid effort in some respects but most damaging where the harm is greatest. (See Ch. 5).

## Pens of Clergymen

The fact that the books mentioned are from the pens of clergymen engaged in teaching those preparing for Holy Orders, does not presage a bright future, yet we dare hope that the future may afford opportunity for a more truthful picture in the instruction of those young men who intend to take up work among the colored people.

A more truthful picture of the civic, social and intellectual life of the Negro could be had from many sources, two of which I would especially recommend: the first is by a Negro, "What the Negro Thinks" (Dr. R. R. Moton, Tuskegee Institute). The second by a white writer, "Brown America" (E. R. Embree, Rosenwald Foundation); both of these are authoritative because they are based upon observation and experience, and both are worthy texts for those who desire to get at facts about the Negro.

## Co-operation from the Church

I do not wish to imply by the foregoing that we have not had

much genuine co-operation from various authorities of the church during the past eight years of the organization's existence. Certain of the clergy have been behind the body from the beginning and, always, have given their aid and advice in helping it realize the purpose for which it was established.

From year to year, as was the custom before the establishment of the Federation, we have taken our problems to the Hierarchy for their information and advice. It should be emphasized here that our committees have never met anything but courtesy, encouragement and sympathetic consideration from the Cardinals, Archbishops and Bishops whom they have deemed it advisable to interview. Their indorsement of our plan as an asset to the church has been made manifest in a material as well as a spiritual way.

## Daggers of Angry Clergymen

The question naturally arises at this point as to why the Federation that had moved on so harmoniously and with such unanimity for seven years should suddenly find itself faced with the daggers of two angry clergymen who threatened to cut it to pieces unless control were yielded to them. We had no reason to feel that the changed attitude came from any authorized source though the chief spokesmen have said much to imply that the bishops were behind their efforts to split the organization.

An examination of their objections brings out the interesting fact that though these men were appended to us for seven years, working with apparent zeal and sincerity, yet everything for which the organization stood they suddenly came to negate; vocally, only after our strong belief in their seriousness led us to entrust to their care certain matters of paramount importance, such as the editorship of our paper, the tampering with which has not only crippled progress but has given us much trouble.

## Objections

First, these objections took the form of alarm at the plan to bring our problems before the authorities through well executed field survey of facts, which seven years of conference had shown to be of greatest importance in the future advancement of the group. It is true that a

"case study" of conditions might begin in environments which would prove embarrassing to some of those working with us; but from the beginning our intention has been to give those who had the inclination the needed moral and racial support necessary to tackle conditions in their own religious communities.

This meeting here today and the recent conference in Philadelphia show, without doubt, that our Catholic Negroes are not willing longer to allow their more vital problems to be cloaked under misleading titles and personal manipulations.

A second objection had to do with Negroes having a Catholic organization with the term colored or Negro as a part of its name. The assertion put forth noisily by the chief proponents was, in short, take the word Negro out of your name and organization and your difficulties would become submerged in "interraciality" and would disappear. These objections were, of course, most ludicrous to those of us who were acquainted with the past and present practice of the same proponents in connection with colored churches and other such organizations.

## Race Solidarity

A third objection was to the effort at racial solidarity. This was our first basic move at achieving Catholic solidarity. Objection to this is tantamount to objecting to any racial effort at group improvement on part of Negroes themselves and must necessarily be interpreted as an effort to thwart the original and primary aims as laid out in the constitution. The queer logic which has driven these erstwhile followers to violence, may be found in a startling discovery recently made by the chief leader and editor of the organization's paper.

The argument of this good Jesuit leader to show that Negroes do not need an organization along racial lines like other groups, runs as follows: "in case of the immigrant the idea of nationalistic organization was to hasten and make smooth the process of assimilation, but in case of the already assimilated Negro a national organization... will only confirm and make permanent the heresy of non-assimilability" (Interracial Review, February, 1933).

Further on the writer repeats the assertion that the Negro is "fully assimilated" with a volubility of words that has been quite intoxicating to a few well-meaning colored people and has given them an exalted feeling of self-complacency which easily explains their attitude that they can see no problem confronting the Negro, that calls for special activity.

Just when and where and by what process the Negro became "fully assimilated" in the body



politic of American life as well as of the Catholic church, the Negro himself, of course, would like to know.

**President Too Aggressive**  
A fourth objection offered has been to the president. He was too aggressive; he was too lethargic; he was too commanding in respect to the clergy. He al-

lowed certain clergy to have too large a sway, but the most vigorous objection was the one repeated in higher church circles and with much heat, that the present president was ambitious to become the leader of Negro Catholics of the United States.

I record such an objection here, though it has a personal tinge, for historical reasons. It would have been a matter of passing notice except for the fact that it confirms our distressing observation of many years, that Negro leaders and Negro progress in the Catholic church have their greatest barriers in certain of those who unfortunately are situated in strategic positions, but do not realize the obligation or do not have the vision and desire to use the only methods which have been found successful in the past to insure group progress.

If the Negro is to be integrated into the Catholic world, the main bulk of the labor necessary for such, is going to be done by the Negro himself.

#### Full Membership

This organization has been working during the years of its existence with the aim of bringing the Catholic Negro into full membership in the church and in the language or vocabulary of it was our hope to accumulate, gradually, a sufficiently influential and co-operative committee as would accomplish the ends sought. We have had other encouragement in this effort.

From what I have said it will be seen that the organization which was expected by some to be a nine-day wonder, and by others to be a sort of microphone through which harmless verbosity could be thundered at long range, from behind insulated walls, has preferred to be its own mouthpiece. It has preferred to work along lines which were agreed upon by all and which have had the unqualified encouragement of the authorities of the church. I do not believe that I could give you a more adequate summary of the aims and accomplishments of the organization up to the present time than that which was attempted at the Detroit convention which runs in part as follows:

#### To Know Each Other

"Up to the present time, our meetings have been characterized by an earnest effort to know each other and to understand the country; we have become convinced that the point of departure, toward any rational action, must be from a position solidly grounded in facts; so, at this and other conventions, we have asked delegates to come prepared to state exactly the nature of Catholic activity among the colored group in

each particular locality.

"For the benefit of all, we have wanted to know how many Catholics there are among the colored people in the respective communities; to what extent they are active in the civic improvement of their localities; to what extent Catholic education and al and recreational facilities are available to the Negro child; if the Catholic Negro is welcomed as a member of all general Catholic organizations; if he is welcomed into the churches and seated without embarrassment.

"Are young colored men and women given full opportunity to follow a religious life if they are found to have desires and vocations for the same; what are the respective groups doing in each community for self-development and for the development of our Lord's Kingdom?"

"We have sought to get answers to such questions as these, and many others, as a basis for determining the extent to which real Catholicity is being stimulated within the Negro group. As we set ourselves to this self-imposed task, we are not laboring under any illusion that mere numerical accretion in the Catholic group necessarily constitutes an increase in Catholic attitudes and Catholic principles.

#### Language of the Church

"We have been greatly concerned about certain criticisms often made in regards to Catholic Negro population and to Catholic Negro leaders. Often that these leaders do not speak in the language or vocabulary of the church.

"Much of this criticism is not unfounded, but the conditions complained of could hardly be otherwise since practically all educated Catholic Negroes have been compelled to receive their training in non-Catholic institutions. It is a sacred duty, then, of all who gather here, to join every possible effort to prevent future generations of Negro Catholics from falling under the same handicap.

"But such is only a small part of the important obligations resting upon this organization, as it seeks to do its part in propagating the Faith and serving mankind. Aside from immediate group consideration, we possess an equal share, with all other Catholics throughout the world, of the duty to provide for her advancement, to assist in her preservation, and to contribute to her protection. Realizing this, as the years go by, it behooves us to be concerned less and less with the differences that may be found among us and to place more and more emphasis upon the things which we all have in common as Catholics."

#### Additional Organization

The question has risen quite naturally, and in several places, in respect to the need of an additional organization as a channel through which our group might work out its special problems. But for our peculiar conditions here in the United States, this question could not arise, for, throughout the ages, new organ-

izations have been born among the faithful of the church in rapid succession as the needs appeared, without creating a ripple of surprise.

Indeed, it is no longer logical for any of my fellow Catholics, to north or south, to withhold their earnest and active support from this organization through the suspicion that it is a limited, segregated body, doing an unimportant and despised work.

Looking back through these annual conferences and delving into the spiritual needs of our people, there has been clearly established a demand for their larger participation in the Church's activities through the media of increased native clerical representation and a more intelligent lay leadership.

The Holy Father at Rome, in various Encyclicals and with a clear vision of our needs, has pointed out the way. The immediate local and racial problems, in all their details, must be ultimately ferreted out and solved largely by us. Those of us, then, who stand complaining on the sidelines, while the battle is waging fast and the people perishing, are only seeking a way of escape from serious obstacles that must always be removed before any genuine progress is made.

#### Constructive, Not Plaintive

For many reasons, I am particularly solicitous that the attitude of our group within the Church should become constructive and not plaintive. Recent studies indicate that there are fewer Catholic Negroes in the United States than there were 25 years ago—an apparent decrease; whereas the white population has increased by leaps and bounds during this same period.

Though there has been marked increase in the number of parishes giving special attention to the Negro, yet united effort on the part of Catholic Negroes looking toward making better high school and college facilities available for their youth has been maturing very tardily. This united effort is a necessity, if we are to bring the entire machinery of the Church to function to the advantage of the group.

I have been asked more than once: what have the Federated Colored Catholics accomplished? Any reply to this question must not omit the explanation that six years are a very short period in which to draw a general conclusion as to the accomplishments of any organization in such an old and well established institution as the Catholic Church. However, the standardization of Catholic attitudes, carrying with it a disappearance of the parish clannishness throughout the country, has been a direct result of the Federation and has contributed unmistakably to better understanding and larger cooperation among the colored people themselves.

It has been a matter of mark-

ed interest, at our meetings, to observe the way delegates from Florida or Texas, and those from Michigan or Missouri arrive at complete agreement as to the similarity of the essential Catholic problems which they face. Before this medium of exchange was provided, the security of parish walls made us unsympathetic and sometimes warring strangers. As a further consequence of this intelligent, many-sided consideration of problems gathered from widely distant localities, our conferences no longer end simply with the expression of a grievance, real or imagined, but the burden or responsibilities of alleviating any situation which may appear inimical to the group have been shifted to the group itself and to the group which they represent.

#### Education and Charity

The stimulation of local activity in Catholic education and Catholic charity is another clear result of the Federation. Widely separated communities, north and south, have raised considerable sums of money for Cardinal Gibbons Institute, as well as for other educational and religious institutions. Much of this local activity has been carried on by instructive, educational campaigns through which not only the Catholics but all the people of the community become acquainted with the aims and ideals of the Church to an extent which was not possible before.

The Federation offers the occasion, further, for the coming together of those large-hearted and generous-minded bishops and clergy who are not unwilling to ignore the narrow limits of their own special jurisdiction in order to sit in these conventions and to give the delegates the benefit of their wise council and large experience. The clergy and Negro laity have not had the chance heretofore to meet on the same plane where they could discuss common problems and, incidentally, to get thoroughly and intimately acquainted with each other as a group.

#### Industry

Still another positive service rendered by the Federation is the part it has taken to further the cause of the Negro in industry. This important phase of our work has been done in co-operation with the Social Action Department of the National Catholic Welfare Conference under the directing hands of the Rev. Father R. A. McGowan and Miss Linna Brisette. The sessions have been fruitful in setting forth not only the various points of view of Negro workers and the attitudes of white workers toward them, but what is much more important, they have furnished the opportunity to present to the Negro the unassailable position of the church in respect to labor and the rights of the laborer.

In mentioning the above results, I do not wish to give the impression that the goal of our efforts has been reached. We have barely scratched the sur-

face, but I hope they will serve to convince any skeptic of the worthwhileness of these efforts.

## FOUR NOVICES TAKE OBLATE VOWS IN BALTO.

Ceremonies of the reception of postulants and the profession of novices were held in the chapel of the Oblate Convent, Chase and Brentwood streets, Tuesday morning at 10 o'clock.

Relatives and friends of the Oblates were present to witness the ceremony and to offer congratulations to the new sisters at a reception which followed the services.

The Right Rev. Monsignor Michael F. Foley, spiritual director of the community, officiated, assisted by the Rev. Daniel J. Rice, of St. Peter Claver Church; the Rev. John Albert, of the Church of the Holy Redeemer, Washington, and the Rev. L. H. Schaefer, of St. Vincent De Paul Church, Washington.

The sermon was delivered by the Rev. Cornelius Murphy, of this city. Receiving the holy habit and their names in religion were: Miss Helen Taylor, Danville, Ill., Sister Mary Thomas; Miss Mary Smallwood, Washington, D.C., Sister Mary David; Miss Francis Sisco, Detroit, Mich., Sister Mary Redempta, and Miss Gladys Green, Spokane, Wash., Sister Mary James.

Sister M. David and Sister Joan of Arc, formerly Miss Mary Edwina, of New Orleans, took their final vows.



# URGE CATHOLICS TO ABANDON COLOR LINE

*Pro-American*  
**Mrs. Morrell Speaks  
over Radio from  
Philadelphia.**

*Baltimore, Md.*  
**ASKS WHY COLOR  
BAR IN SCHOOLS**

**Pope Pius Interested  
in Program.**

NEW YORK. (ANP)—Acknowledging the full responsibility of the Roman Catholic Church in respect to social relationships, Mrs. Edward D. Morrell, Philadelphia, one of the leading Roman Catholics of the world, appealed to the church through its officers and its laity to drop the color line, in a radio address over WLWL, Tuesday evening.

Mrs. Morrell, who is a member of the wealthy Drexel family of Philadelphia, and a sister of the Rev. Mother Catherine Drexel, founder and superior of the Sisters of the Blessed Sacrament for Indians and Colored People, has been actively interested in the education of the colored group.

"For more than forty years," she stated in her radio address, "I have watched the progress of the Negroes in our land and have high hopes for their future and the part they are to play in the life of our nation."

"As a Catholic I believe that the Catholic church can do more for the material and spiritual progress of the Negro than any other agency in existence. I believe that the Catholic laity are particularly called to do an immense apostolic work in helping the Negro. I believe that our intelligent lay Catholics, once they know the facts, will be the first to sympathize with the hardships and discriminations which fall to the lot of the colored race."

"Certain barriers must be broken down before we can expect to have the real assistance of the Catholic laity. With many Catholics there is a feeling of prejudice but with

the vast majority we come up against the obstacle of lack of understanding, detached indifference, and an actual remoteness. In coming these difficulties and obstacles which stand in the way of the progress of this splendid race I like to think that three great educational institutions will be playing an important part."

**Colored Schools**  
Mrs. Drexel called attention to the schools, established by the church for colored students, Xavier University in New Orleans, St. Emma's Industrial and Agricultural Institute established 40 years ago in Virginia, and the Cardinal Gibbons Institute in Southern Maryland, were named as significant movements in the field of Catholic education.

**Mob Violence**  
In calling attention to the recent outbreak of mob violence she stated that while she believed the strong arm of the law should rid society of this evil, we cannot stop there. "The American people," she said, "must be educated to the evil of lynching. Young and old alike must become convinced that mob violence can be no longer tolerated in our land."

"For the solution of these problems I look in no small measure to the zeal of our Catholic laity. It is true that our lay folk appear too indifferent or detached from the spiritual as well as the material needs of the Negro. On the other hand, their hearts would open widely to these needs once they realized them. I believe that our lay people will approve and lend encouragement, once they understand the nature of the work, to the heroic missionaries who are undertaking the great work of bringing the light of faith and the knowledge and love of God to the twelve million or more Negroes in this country. We all recognize that the love of God includes all mankind of every race, every nation, and every color. This is an undisputed principle of Catholicity. The Catholic church was founded by Christ to include all mankind in her commission."

"I wish to propose three questions for your thought and consideration: 'First, believing as we do in the necessity of Catholic education to help people fulfill the duties of their state of life, can we wish to exclude any group of Catholics from the benefits of Catholic education, merely because of their color? 'Second, if the Catholic church is to provide leaders for the colored race in this country, is it not necessary that these leaders be men and women thoroughly educated in Christian principles? 'Third, is it not necessary, therefore, that more of our Catholic colleges provide for the higher education of colored Catholics?'

"In speaking for Rev. Mother Katharine, I will conclude with the statement that our duty as Catholics is plain and clear. I appeal for a deeper interest and real understanding of the Negro. I ask for your help and co-operation in the great educational undertaking of our Catholic missionaries. This is a program of justice and principle. It is a program that is pleasing to Almighty God, and it is very dear to Holy Father, Pope Pius XI. Two months ago I had the privilege of speaking to him in person and he assured me that no cause is dearer to his heart, no work more to be commended to the Catholics of the United States than the evangelization and education of the American Negro."

**President is Vindicated  
by National Executive  
Committee of Catholics**

**Committee Meeting Held  
in Chicago is Called  
Irregular and Illegal**  
**FATHER MARKOE AND  
CONRAD CONDEMNED**  
**"Interracial Review" is  
Denounced as an  
Unreliable Organ**

The executive committee of the National Federation for the Promotion of Better Race Relations, formerly known as the Federal Colored Catholics of America, held a called meeting here Sunday at the Holy Name Guild and vindicated and endorsed Dr. T. W. Turner, the president of the organization who was purportedly removed from office by a rump committee meeting in Chicago the first week in December.

While the committee vindicated Dr. Turner, it repudiated the actions of Father William J. Markoe (white), of St. Louis, editor of the magazine formerly called the "Chronicle" and also repudiated the action of George Conrad, vice president, who assumed the presidency following the Chicago meeting and

"We view with satisfaction the fine record which he has maintained as a Christian Gentleman, a scholar, and a champion for the rights of the Negro within the Church. As a distinguished Catholic layman from Louisville puts it in a letter to Dr. Turner under date of December 28, 1932, 'There are few people that have done so much for Catholicity among the Negroes as yourself.'

"SECOND, we reaffirm our endorsement of the aims and purposes of the Federation as laid down in the Constitution and respected by all members for the past eight years."

"THIRD, we regret the apparent disaffection which has worked its way into our ranks through the clever designing of those who would divert the original aims of the organization into some other channel."

"FOURTH, we know that this disaffection has not originated among those who understand and appreciate the basic foundation upon which the organization rests but has been brought into the organization by those who, despite all their professions to the contrary, do not believe in Negro leadership."

"FIFTH, we feel that each individual and every group of individuals connected with the organization have the right to their private and collective views concerning the conduct of the organization. These views, when properly presented, have always formed a part of our friendly deliberations."

"We regret, however, the action of our associates who met illegally in Chicago on December 4th and allowed themselves to be persuaded to violate the Constitution as approved at the September Convention by voting to remove an officer from his constitutional position and replacing him by another when this same Constitution provided a definite procedure for vacating an official position. This action must then receive and does receive our unqualified condemnation, and we express the hope that our fellow Catholics who participated in this disgraceful procedure will see the error of their ways and make appropriate amends."

"SIXTH, we are ashamed of our first vice-president who after this illegal meeting announced himself the president of the organization and set forth in a published article his supposed new policy which in reality was a bad mixture of views already expressed by the eminent

**Committee's Statement**  
"In view of the wide spread publicity given to the controversy between administrative officers of the National Catholic Federation for the Promotion of Better Race Relations and the Rev. Wm. M. Markoe, S.J., Editor of the Interracial Review, we, the members of the Executive Committee, assembled in the city of Washington, D.C., on the 8th day of January, 1933, do hereby go on record in this matter with the following action:

"FIRST, we endorse the procedure which Dr. Turner has followed in handling the affairs of the organization. We praise him for his intelligence and courage in sensing and attacking those attempted innovations into the organization which would weaken the control of the laymen and stifle his opportunity for free and full expression."

issued a statement of his policies. The committee adopted resolutions condemning the Chicago committee meeting as irregular and illegal. It repudiated Father Markoe's magazine, the name of which he changed to the Interracial Review, and refused to accept it as the organ of the federation. The executive committee issued a statement which sets forth the situation in full. The statement reads as follows:



Dr. Turner. This action is the interest of the organization would more reprehensible when it is em-be served when no official occupies phasized that Mr. Conrad is amore than one office. This matter lawyer with fine schooling and should be incorporated into a re-should know better. vision of the Constitution which

"We repudiate all material which may be made in the future. has gone to the press from Mr. "NINTH, we endorse the recom-Conrad and those associated with mendment that no deputy organiz- him in the rump meeting as repre-ers be appointed without consulta- senting the official voice of the tion with the president, and that organization. no major activity be undertaken

"SEVENTH, we condemn the without the approval of the execu- Interracial Review as an unreli- tive committee. able organ for the expression of "TENTH, we regard any misuse our views. We base this condemna- of the name of our organization or tion in part upon the material violation of its laws as an invasion printed on page 4 of the January of the corporate rights of the issue of this journal which de-Federation.

scribes the meeting of the group "ELEVENTH, we are encouraged in Chicago as though the action by the many expressions of confi- taken by the aggregation could dence received by our president, this year, it is my unpleasant duty for the first time to report to you Dr. T. W. Turner, from Catholics, for the first time to report to you non-Catholics, clergy, all laymen a situation which has been delib-

"To quote the editor: 'Of even as a result of these false reports, to disrupt our ef- more general interest was the al- which have been published recently. forts and to destroy the results of most unanimous adoption of a "One man associated in the work labors of the last eight or ten declaration of vacancy as regards of the Federation for a number years for the improvement of the the office of president of the Na- of years writes, 'I have the high-condition of the Negro in the tional Federation, an office hereto- est regard for the services which church.

fore filled by Dr. T. W. Turner of you have rendered the Church and "You are all acquainted more or Hampton, Virginia. By a similar your race. I consider you a man- less with the origin, aims, and vote Mr. George W. B. Conrad, of sincere, sane, and strong con- purposes of the Federation. former vice-president, was elevated victions. Your unselfishness in "It was conceived and organized to the presidency.' advancing the cause of your people by a group of Colored persons,

"The truth of the matter is that seems boundless. That you are after mature and prayerful consid- there were ten voting members willing to sacrifice the prosecution eration. Its efforts and activities have never been plaintive, but al- present at the meeting, and eight of your scientific studies and de- have always truthful and constructive. Its yields to the editor's passionate vote so much of your time is a ways aims have been clear-cut, simple, and unequivocal. Equitable con- president when seventeen votes are an zeal and should be appreciated sideration of the Negro in the Church with reference to every necessary for such a purpose. They all of us. Personally, I intend statement about the rump Execu- to give you my full support as sacred calling and every temporal opportunity is the basic stimulus that has brought us together from year to year to take counsel with each other and with our Spiritual Advisor as to the best method of improving the deplorable condition.

"We might overlook this false to light the virtues of this man and publication if we were convinced made him a hero. that the editor was ignorant of our "TWELFTH, we appreciate the Constitution. Unfortunately for unusual interest and fine co-opera- him, the Interracial Review in its tion of the press in rallying to the October issue published the Con- support of our cause, a cause which stitution of the Federation. On is in consonance with the Negro page 207 under Article III, Sections cause everywhere in America. The 1, 2, and 3, the editor has caused eternal question is, 'Are we capable to be printed the proper procedure of managing our own affairs or are for the suspension of an officer, we to surrender all initiative to which fact eliminates clearly the the dominant group?' This or- excuse of ignorance of the Consti- ganization believes in capable Ne- gro leadership. We don't want to

"We must, therefore, conclude wait for our so-called friends to 'sell us.' We want a fair chance to prove our own worth. With this intended to misrepresent and to deceive. Accordingly, it is our view the press seems to agree." feeling that the Interracial Review does not and can not serve the aims and purposes of our organi- zation and we sustain the president in his directions to Father Markoe and statement to the press that this journal is not the official organ of the association.

"EIGHTH, we feel that the best

(Signed)  
Helen Lee Pinkett, Philadelphia  
W. P. Dickerson, M.D.,  
Newport News, Va.  
Annie B. Adams, Maryland  
William B. Bruce, Philadelphia  
William Miner,  
Washington, D.C.  
Wm. A. Prater,

Washington, D.C. north or south, to withhold their together of those large-hearted earnest and active support from and generous-minded Bishops and this organization through the sus-clergy who are not unwilling to picion that it is a limited, segre- ignore the narrow limits of their gated body, doing an unimportant own special jurisdiction in order and despised work, for, looking to sit in those conventions and to back through these annual confer- give the delegates the benefit of ences and delving into the spiritual their wise council and large experi- needs of our people, there has been ence. The clergy and Negro laity clearly established a demand for have not had (like other organized their participation in the Church's groups) the chance heretofore to activity through the media of in- meet on the same plane where they creased native clerical representa- could discuss common problems and tion and a more intelligent lay incidentally to get thoroughly and leadership. intimately acquainted with each other as a group....

Dr. Turner's Statement  
The following statement was made by Dr. Turner to the execu- tive committee here Sunday:  
To Members of the Executive Committee:

"As we come to our meeting this year, it is my unpleasant duty ferreted out and solved largely by has been done in cooperation with us. Those of us, then, who stand the Social Relations Department o- complaining on the sidelines, while the Council, under the directing hand- the battle is waging fast and the people perishing, are only seeking of Reverend Father R. A. McGiwan a way of escape from serious and Miss Linna Bresette. The obstacles that must always be re sessions have been fruitful in set- moved before any genuine progress ting forth not only the various is made.... points of view of Negro workers and the attitudes of white workers- "I have been asked more than once, what have the Federated toward them, but what is much. Colored Catholics accomplished? more important, they have furnish- Any reply to this question must ed the opportunity to present to the Negro the unassailable position not omit the explanation that six the Church in respect to labor years is a very short period in which to draw a general conclusion and the rights of the laborer....

as to the accomplishments of any organization in such an old and well established institution as the Catholic Church. However, the standardization of Catholic atti- tudes, carrying with it a disappear- ance of parish clannishness throughout the country, has been a direct result of the Federation and has contributed unmistakably to better understanding and larger cooperation among the colored people themselves.

"The distinctly racial aims of our organization have been guard- ed zealously and set forth unmis- interest, at our meetings, to ob- takably in every revision of these serve the way delegates from Florida and Texas, and those from Michigan and Missouri arrive at complete agreement as to the sim- to year in my annual statements to complete agreement as to the sim- ilarity of the essential Catholic the Federation. I wish to quote here from the statement made at problems which they face. Before Detroit (1930) bearing upon our this medium of exchange was pro- vided the security of parish walls

"The question has risen quite made us unsympathetic and some- naturally, and in several places, in times warring strangers. As a respect to the need of an additional further consequence of this intelli- organization as a channel through- out, many-sided consideration of which our group might work out problems gathered from widely its special problems. But for our distant locations, our conferences peculiar conditions here in the no longer end simply with the ex- United States, this question could pression of a grievance, real or not arise, for, throughout the ages, imagined, but the burden or new organizations have been born- responsibilities of alleviating any situation which may appear inimic- among the faithful of the Church in rapid succession as the need al to the group has been shifted appeared, without creating a ripple to the conferees themselves and of surprise. to the group which they repre-

"Indeed, it is no longer logical sent.... for any of my fellow Catholics, "The Federation offers the oc- casion further for the coming

Washington, D.C. north or south, to withhold their together of those large-hearted earnest and active support from and generous-minded Bishops and this organization through the sus-clergy who are not unwilling to picion that it is a limited, segre- ignore the narrow limits of their gated body, doing an unimportant own special jurisdiction in order and despised work, for, looking to sit in those conventions and to back through these annual confer- give the delegates the benefit of ences and delving into the spiritual their wise council and large experi- needs of our people, there has been ence. The clergy and Negro laity clearly established a demand for have not had (like other organized their participation in the Church's groups) the chance heretofore to activity through the media of in- meet on the same plane where they creased native clerical representa- could discuss common problems and tion and a more intelligent lay incidentally to get thoroughly and leadership. intimately acquainted with each other as a group....

"The Holy Father at Rome, in other as a group.... "Still another positive service clear vision of our needs, has rendered by the Federation is the pointed out the way. The immedi- part it has taken to further the ate local and racial problems, in all cause of the Negro in Industry. their details, must be ultimately This important phase of our work ferreted out and solved largely by has been done in cooperation with us. Those of us, then, who stand the Social Relations Department o- complaining on the sidelines, while the Council, under the directing hand- the battle is waging fast and the people perishing, are only seeking of Reverend Father R. A. McGiwan a way of escape from serious and Miss Linna Bresette. The obstacles that must always be re sessions have been fruitful in set- moved before any genuine progress ting forth not only the various is made.... points of view of Negro workers and the attitudes of white workers-

"I have been asked more than once, what have the Federated toward them, but what is much. Colored Catholics accomplished? more important, they have furnish- Any reply to this question must ed the opportunity to present to the Negro the unassailable position not omit the explanation that six the Church in respect to labor years is a very short period in which to draw a general conclusion and the rights of the laborer....

"Until the New York meeting, 1932, our conventions have been conducted with remarkable unanimity among our group, and the present ugly disturbance is the deliberate and wilful activity of Reverend Wm. M. Markoe, S.J., who apparently some months ago decided that he wanted a change in the aims and purposes of the Federation to suit better his own desires—if not such a change, then his purpose has clearly been to destroy. I regret to say he has had the active help of Father La Farge in this.

"Father Markoe began writing a 'straddling' article in the Chronicle on the jim-crow Federation, and this has been followed by Father La Farge with repeated false assertions that the primary object of the Federation is interracial. This repetition has been the crea- tion and the desire of two clergymen concerned for the rank and file of a- tion have given practical ear to these assertions.

"Last summer Father La Farge wrote me indicating that the New York Convention would probably be the last if his directions were not carried out. I did not take the threat seriously, as I knew the Reverend Father had nothing to do with the founding of the organiza- tion, nor did I consider him or any other individual essential to its continuance.



"But when Father Markoe's group from St. Louis came to the convention committed by vote to carry out the designs of the Fathers to remove the word 'colored' from the name and from every place where it appears in the constitution (One charge against me is that I opposed this!), I realized that some sinister forces were at work, for we have never had this kind of small politics before. Also, the announcement by Reverend Father Markoe at the convention that he had given up his Church to devote his life to the Federation was, to say the least, disconcerting."

"We had not asked the Reverend Father to do this, nor had he consulted a single one of the presiding officers. The extirpation of the term, 'Negro,' from the constitution and the destruction of the Negro's aims seemed to be quite secondary to his inordinate ambition to have his own way and to impose his own questionable ideas upon the organization; in short, to become the self-imposed boss."

"When we voted to adopt the Chronicle, in 1929, we did not elect Father Markoe as our spokesman. We, of course, appreciate every aid and every good word which is added to our efforts. He came into the Federation voluntarily, and there was every reason to suppose he would honestly abide by the aims and the constitution."

"It might be said that we have never felt the need of advice from these Fathers as to our aims, though we have needed many other helps. The organization must not be considered a field for missionary activity. Cooperation in the same way as we find laymen and clergy working together among the Knights of Columbus or the various Catholic societies organized along racial lines in different parts of the country and the world is our plan."

"At the New York Convention, because of the pressure coming almost entirely from the two Fathers, some change in the name was finally accepted. (I rejected 'Interracial Federation' as meaningless and suggested the name as finally voted.) I might add here that I have not found a single member of the Federation (except those around St. Louis and Chicago) but who is definitely opposed to this change."

"Shortly after the New York Convention, I received a communication from Father Markoe with advance covers of a new journal, the Interracial Review, telling me that he had changed the name of the Chronicle to the same and that this was to be the future organ of the Federation. A letter from me telling him that this could not be done without the authority of the Executive Committee or the body itself only made him more defiant and persistent in rebelling against the authority of the organization which I represented. I then sent the attached notice to the Catholic and secular press that this journal is not our organ and could be only when authority was given for it."

"The incidents since then are well known to you, for I have sent out two notices, and the secular press has carried much material. 'The Reverend Father has found what he calls charges against the president, and he has got together a few persons in Chicago—some members of the Executive Committee, some not, eight or ten in all—and voted them to oust the president of the Federation—a most unusual, high-handed, unconstitutional, and inane procedure. Not only this, but the docile aggregation—the Reverend Father leading with invective bitterness—voted to place another in place of the president and went their way rejoicing. 'This 'new president' later sent matter to the press saying that there had been removed. The press has been most generous in exposing the insidious assault made upon a basic aim of the organization, Negro leadership, and from these Fathers as to our aims, source which should be the last to draw suspicion. 'My notice to the Negro press was sent through a staff member of one of the papers. This was revised by him and sent out in a slightly different form, the last paragraph was not mine, he continues to use it as propaganda to prejudice the clergy in saying that I am 'anti-cleric.' I attach here the sworn statement of the newspaper reporter that the revision was sent out by him without any further consultation with me. I do not feel that the other so-called charges (all of you received them, I suppose) are worth commenting upon. 'As president of the National Federation for the Promotion of Better Race Relations, in view of the unfortunate debacle into which we have been plunged, and with the aim of extricating our organization with its aims and purposes untarnished by adventurous schematics or blind time-markers, I submit the matter to you for your judgment and action.'"



Church - 1933

Catholic.

# DR. TURNER WINS IN CATHOLIC ROW

## BULLETIN!

WASHINGTON, Jan. 12.—Dr. Thomas W. Turner, of Hampton Institute, former president of the Howard University, was unanimously indorsed to remain president of the Federation of Colored Catholics of America at the executive meeting of the federation held here today at the Holy Name Guild Club.

The federation also indorsed resolutions reaffirming the aims and purposes of the organization.

## Dr. Turner's Reinstatement Is Termed 'Act To Right A Wrong'

WASHINGTON, Jan. 12—Charges that Dr. Thomas W. Turner, of Hampton Institute, reappointed the president of the Federation of Colored Catholics of America, was absent from the trial board, that ousted him from the presidency of the federation last December, and thereby was "railroaded" from the religious organization, were the charges presented at the executive session convened here to hear this case.

Friends of Dr. Turner argued that no action should have been taken during his absence from the "rump" executive committee of ten persons that illegally ousted him last December. The committee was branded as "unchristian, unmanly and illegal." The session, it was said, was called out of order, instead of waiting for the regular January meeting in which all the charges against Dr. Turner should have been aired and disposed of by a regular trial board.

At the regular session of the federation, it was disclosed, only twelve persons were present at the meeting that ousted Dr. Turner, including Father Markoe, white priest of St. Louis, Mo., not a member of the committee. At the time, it is said, the committee seemed disposed to postpone the hearing until this month's regular meeting. Father Markoe, however, made a long plea

in re-instating Dr. Turner, the federation has automatically vindicated him from charges brought against him at the trial following the indictment of "false publicity," and of "scandal by publicly raising the anti-clerical issue." The vice president of the federation, George W. B. Conrad, of Cincinnati, was at the time of the trial elevated to succeed Dr. Turner. No mention has been made as to Conrad's new duties.

in which he asserted that Dr. Turner had made him appear ridiculous, and further alleging that Dr. Turner had caused many a good priest to stay away from federation meetings. Immediately after Father Markoe's impassioned plea the committee voted to suspend Dr. Turner.

Instead of the regular 25 members of the executive committee Dr. Turner was "indicted and convicted" by a body of ten persons sitting as an inquisitorial board, on two points, "false publicity" and "raising the anti-clerical issue." Other charges preferred against him were preemptorily quashed for lack of evidence. They were "unwarranted assumption of authority, imprudence, and treason."

The underlying cause of Dr. Turner's alleged difficulties with other members of the federation seems to be due to the two schools of thought that are harbored in the organization. The one headed by Dr. Turner feels that the religious body should be strictly colored, while the other advocates inter-racial understanding in order to obtain the goodwill and support of the white clergy. The inter-racial wing won over Dr. Turner's racial solidarity scheme, and the trial followed.

Commonwealth -  
N.Y.

MAR 29 1933

## LOTS FOR LITTLE

St. James, L. I.

TO the Editor: There are probably so many good Catholics in or about New York City who do not know of one of the most beneficial yet simple of Catholic charities that a few lines about its importance seem very fitting. The name of this organization is the Lots for Little Thrift Shop, Inc. It is located at 902 Third Avenue, between 54th and 55th Streets.

I find it difficult to overestimate the good a thrift shop of the kind of Lots for Little does. In the first place, if you become a donor, you clear your house or your wardrobe of that mass of accumulated clutter the sight of which is so maddening. In the second place, if you should become a buyer, you may find at the Lots for Little anything, fairly priced, from fifteenth-century furniture to clothes, shoes, jewelry, paintings, and everything-under-the-sun. In the third place, you will have the satisfaction of contributing to or buying from a second-hand shop which enjoys the blessing of Cardinal Hayes and whose proceeds support the following four splendid organizations: the Helpers of the Holy Souls Convent, the Society of Catholic Medical Missionaries, the Cardinal Gibbons Institute, and the Barat Settlement. The first and the last are in New York City. The Helpers of the Holy Souls nurse the sick-poor, hold classes for children, maintain clubs for boys and girls, and make distributions of food and coal. The Barat Settlement runs a kindergarten, clubs, a girl scouts' organization, provides to send children to the country, and runs bread, milk, and relief stations. The Cardinal Gibbons Institute helps the Negroes in a poor district in Maryland, at Ridge. Its work is the training of the Negro youth in vocational work so that they may become useful members of society. The Catholic Medical Missionaries is unique in being the first community of the sort, which has houses in Washington and London and already has had the greatest success in India.

When you next want to dispose of old things, be they objects artistic or utilitarian, for which you no longer have any use, remember this thrift shop that will call for any packages within the city limits. At this moment it needs your support very much. Remember, too, that although its name, from the mercantile point of view is beautifully chosen, it also derives lots from little. That is, when you support it, you support four charities. Catholics can hardly do more with one gift.

JAMES W. LANE.

## Of Interest To Catholics

By CORA GRACE INMAN

The Healy Brothers, All Negroes Who Rose to High Offices in the Catholic Church—One a Bishop of Portland, Maine; One a Priest of a Boston Parish; and a Third, the President of Georgetown University, Washington.

By CORA GRACE INMAN

The small number of colored Catholic priests raises the question whether the church is going forward or backward.

Up in New York Father Charles R. Uncles carries on as a teacher in a college. Out in Chicago Cardinal Mundelein is training colored boys to serve in Western parishes. We could wish there were everywhere the zeal to educate our sons and have them educated for the Catholic priesthood.

If this is done, it is what the church ought to stand for, what it does stand for.

Listen to Edward C. Kramer, writing in the current issue of the Interracial Review on this question: "We can't use a Negro priest in a white parish, because the people would not stand for it," we are told. Humbly, yet most emphatically, we do not believe that statement. What proof, what experience have they who make it? Everyone knows they have neither. It's all a ghost of the imagination. The few opportunities we have had of testing our people prove the opposite to be true.

"The late Father Theobald, though colored, managed very well with the whites within the boundaries of his canonical parish in St. Paul, Minnesota; the late Father Derricks, colored, had no difficulty, after a few days of "admiration" had passed, in the Italian parish in Bristol, Pennsylvania; and Father Burgess, colored, died in 1922, respected by the French people of St. Joachim's Church, Detroit, Michigan.

"Make inquiries among the old priests of the Archdiocese of Boston, as to whether Father Healy, colored, was not appreciated by the Catholics of the large and fashionable parish of St. James, Boston; or whether his brother, Bishop Healy, second Bishop of Portland, Maine, was not beloved by priests and people, alike; or whether (and, here, the older Jesuits of the Eastern Province may be called in consultation) the Jesuit Father Healy, another brother and also colored, was unwelcome as the builder of the buildings which grace Georgetown University.



"No, our Catholics are Catholic, and it is our duty to keep them Catholic, and not our privilege to indict them as renegades to the teachings of their Religion."

Georgetown University has advertised its annual scholarship examinations June 17 at 9 a.m., and Healy Hall built by Father Healy its one-time Negro president.

It might not be a bad idea for those of us who can to make a pilgrimage to Georgetown, look at Healy Hall and imagine the glory that this university had under a black president.

Archbishop Curley, solicitous for the welfare of 3,000 Catholic young men of the Reformation Army now in Camp Hoyle and Camp Meade, has issued an appeal for funds to have spiritual consolation for these men provided under the direction of Father Vaeth.

His Holiness Pope Pius XI. has honored an Indian family which has given five sons to the Jesuit order as priests.

The Virgin Islands are not the only "Poor House," according to the American point of view. The Archbishop of Puerto Rico applies the Hoover verdict in the Virgin Islands to the Church's condition in Puerto Rico—"It is," he says, "an Efficient Poor House."

Under Spanish rule, the church was forced to policies and customs which were un-Catholic and unprogressive. Then when the United States took over the islands, initiated public schools, the Protestant church gained a foothold.

And so after 400 years in Puerto Rico the faithful have been weaned from a church that is retrograding and that finds itself inadequate (in Puerto Rico) in means, in service and personnel to maintain her grip on the faith and morals of her tropical children.

## Of Interest to Catholics

In Mississippi and in Maryland. Exclusions from Catholic University.

By CORA GRACE INMAN

St. Augustine's Messenger, published quarterly by St. Augustine's Seminary, Bay St. Louis, Miss., in the June issue says:

Seven young men will pass from their alma mater, St. Augustine's Seminary, at the close of this school term. Almost half of their years of study will be completed—halfway up that steep climb to the highest and most glorious position that any human being can ever realize—"a priest forever"—"Christ's representatives." The graduates will make their novitiate at East Troy, Wis., and after two years will return to the Seminary to finish their theological course.

If in Mississippi we ask why not

in Massachusetts, "Cradle of Liberty," or at Woodstock in the "Free State of Maryland?"

Loyola High School, Calvert and Monument Streets, Baltimore, advertises its annual scholarship examinations June 17 at 9 a.m., and adds: "WE WELCOME EVERY CATHOLIC BOY."

This is clearly a grave error. It should read: "We welcome every WHITE Catholic boy." Colored Catholic graduates of sisters' schools will understand that. For higher education they must enter Douglass High School.

There is a slip-up somewhere. A Ridge (Md.) dispatch declares the principal address of the unveiling of the Cardinal Gibbons tablet recently was made by Father Lagere.

The AFRO reported the principal address was made by the principal, Victor Daniel.

The Review listed Mr. Daniel as among those present.

I have just read a four page prospectus of courses in the Catholic University, Washington. Nothing in it declares colored students are excluded. But they are more rigidly barred from this Christian (?) university than Jews from Hitler's German universities.

## DR. TURNER ASKS CATHOLICS FOR PERMANENCY

Ninth Annual Federation Meeting Held in Washington, 9-2-33

SAY EDUCATION STANDARD LOW Change Constitution, Journal's Name.

WASHINGTON—The ninth annual meeting of the Federation of Colored Catholics, Dr. Thomas W. Turner, president, was held last Sunday at the St. Augustine Auditorium on 15th Street.

The session was preceded by a mass and a short sermon at 10:30 a.m., at which the Rev. Father George M. Rankin, white, was celebrant and the speaker. The business session was opened by William A. Prater, chairman of the local committee, and the welcome address delivered by President Eugene Clark, of Mine Teachers' College.

### Dr. Turner in Address

Dr. Thomas W. Turner, president, in delivering the main address, traced the growth of the Colored Catholic Church from its origin to the present time, and urged the building of a stronger educational program of the church, citing the fact that the educational standard of the Catholic Church was low among colored people. A strong plea was made for permanency in organization and to disregard all harsh criticism coming from other organizations.

He paid tribute to the Rev. Father Rankin, white, and to the Rev. Father A. J. Olds, white, for their sympathetic co-operation with the address of the president, Eugene Clark offered a motion that sufficient copies of the address be printed and sent to all organizations throughout the United States.

### Committees Named

Following the address the president appointed the following committees:

RESOLUTIONS—E. A. Clark, E. L. Keney, Burry Sparks.

REGISTRATION—Mrs. M. G. Nickson and William J. Smith.

TIME AND PLACE—Francis Spriggs, William H. Bruce and Mr. Minor.

PRESS—Messrs. Kirby, Spriggs and Lee.

NOMINATION—Mrs. Charlotte Luckett, Mrs. Edmondson and Miss Rosa Lacy.

The report of the constitution committee was read and a motion passed that the constitution as read be the governing power of the organization for the ensuing year and that the constitution undergo a thorough examination by the executive committee and final alterations be submitted to the body at the next annual meeting.

The report of the treasurer showed that the organization was starting with a clean slate and that \$5 had been registered with the treasurer since the new set up. No claim could be made to any portion of the money in the treasury of the organization before the split, so with this new set up the treasury is starting from the bottom.

### Journal Name

Much dispute arose over a name for the official organ, with almost every one present offering a name. The two receiving most favor were "The Voice," and "A Journal of Promise" was made on the two and "Colored Catholic Opinion." A compromise was made to name the organ "The Voice," with "A Journal of Colored Catholic Opinion" written in smaller print under it. At the junction of the new business a motion was offered by William A. Prater to the effect that the organization go on record as endorsing the name of Victor Daniel for the post of Commissioner of the Virgin Islands. From the applause which Prater received at the end of his motion it appeared as though the motion would pass, but water was thrown on the idea by Melvin Squires, of Cleveland, who

pleaded with the organization not to "sell yourselves politically as the 'lily whites' have done," but suggested that each one, as individuals, who wished to endorse Daniels, write to Secretary of the Interior Harold Ickes individually rather than as an organization.

Several resolutions were drawn up; prominent among them were resolutions expressing thanks and appreciation to the hierarchy of the United States and to Archbishop Curly, of Baltimore, for his interest in the federation. A resolution renewing faith in the Cardinal Gibbons Institute, and another condemning the recent lynchings in Alabama, met with whole-hearted approval.

Other resolutions adopted were: "To lend support to the President in his National Recovery program." "To affirm belief in bi-racial committees for ironing out racial difficulties." "To reaffirm its adherence to bring about a better feeling among Negro Catholics and to stimulate them in civic affairs."

### Officers

Officers of the federation are as follows: Thomas W. Turner, president; L. DeReef Holton, executive secretary; William Bruce, treasurer; G. A. Henderson, first vice president; Eugene Clark, second vice president; B. E. Squires, third vice president; W. P. Dickerson, fourth vice president; Miss Sarah Kirby, recording secretary; Miss Marion Bruce, assistant secretary; Miss Helen Pinkett, editor of "The Voice"; Benedict Smith, sergeant-at-arms.

The place of the next meeting was left to the executive committee to decide after applications were received from various units. The time was set for the Saturday preceding the fourth Sunday in August and stated that the meeting continue until the business has been completed.

In his closing remarks, the president expressed appreciation for the many friends working for the betterment of the organization and stated he "would not like to see this organization be a center of controversy with any other."



Church-1933

The Command<sup>MENT</sup> keepers.

## Black Jews Ready

### For Rosh Hashana

NEW YORK, N. Y.—The Command-  
ant Keepers, Harlem's sect of black  
Jews, will begin at sundown today their  
observance of Rosh Hashana, the fes-  
tival of the Jewish New Year.

The blowing of the ceremonial  
ram's horn, will announce the  
beginning of the holy days at the Com-  
mandant Keepers' Synagogue, 36 West  
129th st. Services will be conducted  
daily by Rabbi W. A. Matthew, head of  
the sect, which boasts 420 followers in  
Harlem. At sundown, September 29,  
the traditional Jewish Day of Atone-  
ment, or Yom Kippur, will usher in a  
twenty-four hour period of fasting and  
prayer.—(Co-op News).



Church-1933

Christian Spiritual Union.

# SPIRITUALISTS DEDICATE NEW CHURCH HERE

*Journal*  
*and guide*  
**Archbishop Henry  
RecharTERS At  
Dice's Sunday**  
*12-23-33*

The Rev. M. H. Henry, East Indian archbishop and psychol-  
ist of the Christian Spiritual Union and  
Bishop M. H. Walters, white, put  
in a strenuous week end in the  
Tidewater area on their visit here  
from Philadelphia, Pa., head-  
quarters of the denomination.

Arriving Saturday morning, they  
with other heads of the church in-  
cluding the Rev. Sarah D. Ander-  
son, pastor of St. Dice's Spiritual  
Church which was rechartered Sun-  
day, and organizer of the Christ-  
ian Spiritual Union Church in Vir-  
ginia, held several meetings.

The activities over the weekend  
included, besides the rechartering  
of St. Dice's Church( a visit to the  
spiritualist church in Portsmouth  
and the dedication of a new church  
at Virginia Beach.

## Many Whites Present

The largest of all the meetings  
was the one held at St. Dice's  
Church Sunday evening at which  
time the church was rechartered.  
A congregation containing a large  
representation of white worship-  
pers packed the little Cumberland  
Street edifice. So great was the  
enthusiasm aroused by the speak-  
ers that after the conclusion of the  
meeting at midnight, many remain-  
ed at the church until four a. m.  
Monday morning.

The archbishop spoke first giv-  
ing practical reasons for the ad-  
vancement of the spiritualistic  
faith as the true conception of the  
Christian religion as taught by  
Christ.

What was interpreted as a cri-  
ticism of the narrow Christianity  
characteristic of this country, came  
when Archbishop Henry denied  
that Indians were heathen. She  
said that in many instances they  
practice Christianity with a great-  
er degree of devotion to its prin-  
ciples than many Americans who  
send missionaries to convert them.

## One-Third of Listeners Remain

Using flawless English and ex-

ercising a personal charm which  
completely captivated the listeners  
both Revs. Henry and Walters  
were forced to remain after the  
meeting had been formally dismis-  
sed to answer the questions put by  
over one-third of the audience  
which remained.

They both gave seances in which  
they exhibited uncanny powers in  
the answering of questions put to  
them. As many as 20 persons  
were given readings, while fully  
half that number sat in the healing  
chair presided over by Rev. Mrs.  
Anderson.

Archbishop Henry is a native of  
Benares, India, and received her  
education in Wimbledon, England.



Church - 1933

Church of Our Lord Jesus Christ.

## CHURCH OPENS 14th SESSIONS



## Religious Activities



Bishop Lawson, Head  
of Denomination,  
Presides Here

## 14th Annual Convention of Church Of Christ, Apostolic Faith, Meets This Week In New York; Proceedings Broadcast

The fourteenth annual national convention of the Church of Our Lord Jesus Christ, which began Sunday at the Refuge Church, 52-54 West 133rd street, will continue throughout the week.

Bishop R. C. Lawson, pastor of the mother church here, founder and primate of the denomination, is presiding. Delegates from all parts of the country and the West Indies are in attendance, with more scheduled to arrive this week.

Special music was a feature of the Sunday services, with Mrs. Carrie Lawson, wife of the prelate, directing the Refuge choir, and the orchestra, under Charles Hill, offering selections.

The denomination owns a school in Southern Pines, N. C., covering two blocks. Bishop Law's son is the president. The pastor is also president of the Larksburg Developing Corporation and of the Emanuel Cemetery. He is chairman of the committee of the Harlem playground and has been credited with transforming his church's block here from one of the worst in Harlem into a law-abiding community.

Despite unfavorable economic conditions, the church burned a \$12,000 first mortgage last month, and contracted another mortgage of \$1,000 to the flames. The indebtedness was wiped out without any sales or bazaars.

Bishop Lawson broadcast over Station WNYC last week, and again preached over WHOM, Jersey City on Saturday. The station plans to run a line to the Refuge Church for direct broadcasts. The Lawsonian Quartet was heard with him on both stations. They will broadcast over WNYC again on Wednesday, August 30, at 8:30 p. m.

With delegates coming from all parts of the United States, the fourteenth annual convention of the Church of Our Lord Jesus Christ, Apostolic Faith, opened at the Refuge Church of Christ, 52-54-56 West 133rd street Sunday morning, August 20.

Bishop R. C. Lawson, founder and head of the denomination, delivered the opening sermon from Romans, 8th chapter, second verse, "Calvary" was the subject. Prior to the sermon the orchestra under the leadership of Prof. Charles Hill, rendered the selection, "There's A Wideness in God's Mercy." Mrs. Rose Grant, soprano, sang the hymn, "Dark Calvary." The choir, under the direction of Mrs. Carrie Lawson, also rendered beautiful music.

Fourteen years ago, Bishop Lawson came to New York City unknown and began a small mission on West 133rd street. Out of this work grew the Refuge Church of Christ and similar churches in Florida, North and South Carolina, Massachusetts, Virginia, Missouri, Texas and West Indies, all under supervision of Bishop Lawson.

The convention is being held all this week with services three times a day.

### Burns \$12,000 Mortgage.

The annual report of the Bishop will tell of the mortgage burning last month, of the \$12,000 first mortgage on the Refuge Church of Christ, and also of the burning of a second mortgage of \$1,000—all this in a period of depression would indicate that the church is prospering.

Another progressive step in the history of the local church of this denomination is that arrangements have been completed to have the pastor's sermon and the Lawsonian Four, the church quartet, broadcast occasionally over one of the

larger radio stations of the city. Last Wednesday they broadcast over Station WNYC. On last Saturday morning Bishop Lawson preached over Station WHOM, Jersey City. Again on Monday night Bishop Lawson and his quartet were heard over Station WNYC. Several of the convention programs will be broadcast over either of these two stations. All meetings are public and those not connected with the denomination are cordially invited.

## 14th Annual Convention of Church of Christ Apostolic Faith, Closes Successful Session

Delegates coming from all parts of the United States to the 14th annual convention of the Church of Christ Apostolic Faith, witnessed one of the greatest gatherings ever experienced since its inception. The various sessions, conferences and services were held at the headquarters of the organization, 52-56 West 133rd street. The convention began Friday, August 18 and concluded Tuesday evening, August 29th.

Unknown in New York at the time of his arrival in the city fourteen years ago, Bishop Robert Clarence Lawson, founder, has set up churches in various parts of the United States, the West Indies and the Isthmus of Panama.

At the headquarters located at the above address, there is an edifice equipped with a spacious auditorium with a seating capacity of about 1,000. A chapel, bible school, reading and class rooms for the students of the Bible Institute for training young ministers and missionaries

### Church Leader



NEARLY 500 DELEGATES to the fourteenth annual convention of the Church of Christ Apostolic Faith, which closed here Thursday, acclaimed Bishop Robert Clarence Lawson (above), founder and leader of the organization. The convention, they said, was the best in the history of the church.

are among the activities at headquarters. In addition on the premises are a printing plant and a book store.

The oldest delegate at the convention was Elder George Washington Aunte of Hopewell, Va., who claimed at the close of the convention to be 111 years, 6 months and 31 days old. The youngest was Alfred Hoyle of Pittsburgh, Pa., who was 16 years, 1 month and 2 days old. In all about 500 delegates were in attendance. From time to time during the convention, services were broadcast over the Columbia network, Station WHOM, Jersey City, N. J., and Station WNYC, New York City.

The executives of the assembly are Bishop R. C. Lawson, founder and president; Bishop Hubert Spencer, Columbus, Ohio, treasurer; Bishop Smallwood E. Williams, Washington, D. C., corresponding secretary; and Bishop Charles Michael, Trenton, N. J., financial secretary.



Church-1933

Congregational

LOCKPORT N. Y. SUN  
FEBRUARY 4, 1933

## To Honor Oldest Pastor ✓ Congregational Church

### Many Races In United States Will Pay Tribute To Centenarian Augustus Field Beard.

(By HERBERT D. RUGG)

NEW YORK, Feb. 5—The 100th birthday of August Field Beard, oldest living minister of the Congregational and Christian churches, oldest living graduate of Yale university and oldest living graduate of Union Theological seminary in New York city, will be observed May 11 with appreciative tribute to his work for the advancement of human brotherhood. His direct influence upon men and institutions has extended from France to California and Hawaii, and from Alaska to Puerto Rico.

Many individuals in the United States among Indians and Eskimos, Mexicans and Puerto Ricans, Chinese and Japanese, Hawaiians, Koreans and Filipinos and Southern Mountaineers have enjoyed benefits from Dr. Beard's labors. The larger part of his career, however, has been devoted to securing greater educational opportunities for Negroes.

#### Wide-Spread Recognition Proposed.

Paul D. Cravath, international lawyer and president of the Metropolitan Opera company, heads a group of sixteen who are commending to Dr. Beard's many friends the recognition of his centennial birthday. With Mr. Cravath are associated Mrs. Lucius R. Eastman, chairman of the committee of direction of the department of race relations of the Federal Council of Churches; the Rev. Dr. Charles Emerson Burton, general secretary of the General Council of the Congregational and Christian churches; President James Rowland Angell of Yale university; President Henry Sloane Coffin, Union Theological seminary; President William J. Hutchins, Berea college; Principal Robert Russa Moton, Tuskegee Institute.

Dr. Ray Lyman Wilbur, secretary of the interior and president, Le-

land Stanford, Jr., university; Dr. William Pickens, field secretary, National Association for the Advancement of Colored People; the Rev. Dr. Joseph Cochran, pastor, American church, Paris, France; the Rev. Robert Bruce, pastor, Plymouth church, Syracuse, N. Y.; the Rev. David Logan Wilson, pastor, Central Congregational church, Bath, Me.; the Rev. Dr. Ernest Frank McGregor, pastor, First Congregational church, Norwalk, Conn.; the Rev. Dr. Clarence H. Wilson, Boston, Mass.; Dr. James Hardy Dillard, Charlottesville, Va.; William Spencer Beard, Winter Park, Fla.

#### National Centennial Broadcast Planned.

Dr. Beard has been invited to preach a centennial sermon on Sunday morning, May 7, in the First Congregational church, Norwalk, Conn., where he was christened. He has also been invited by the National Broadcasting company to speak that afternoon over a coast-to-coast hook-up. In religion and in education Dr. Beard has never been a reactionary. Today he reads with remarkable insight what the humanists and the technocrats have to say about life. Yet he remembers the days when Yale, as he says, "was a baby to what it is now." He might say the same about New York city or Chicago.

Abraham Lincoln's Cooper Union address in New York City, 1860, converted Dr. Beard to his passion for human brotherhood. Of that address he has recently written:

"I was near enough to mark the features of Lincoln's strong face and to note his emotions as he rose in his plea for human rights and for the integrity of his country and without realizing it was undergoing the process of conversion. I who went without sympathy was listening with sympathy."

After pastoring at Cape Elizabeth, Me., Bath, Me., and Syracuse, N. Y., he went to the American

church at Paris, France. There he preached the funeral sermon for young Leland Stanford, Jr., son of the senator from California. To the bereaved parents Dr. Beard suggested as a memorial the university which they established at Palo Alto, Calif.

#### Helped Introduce Reindeer Into Alaska.

In 1886 Dr. Beard returned to his country to become secretary of the American Missionary Association of which he is now honorary secretary. Under his guiding hand the Association secured the introduction of reindeer from Siberia into Alaska to provide herds for the Eskimos; it made the first survey of religious needs in Puerto Rico after the Spanish-American war and a non-competitive basis for Protestant missions in the islands was established; it furnished religious and educational workers among Oriental immigrants in the Pacific states and the Hawaiian islands. Where racial relationships were most unlikely it sought to make brotherhood a reality.

Dr. Beard has had a leading part in the advancement of higher education for Negroes in the southern states. Seven Negro colleges founded by the American Missionary Association are indebted to him for unwavering support during the period when cultural education for Negroes was in its infancy and had few friends. One of these colleges was Fisk university whose founder and first president was the Rev. Dr. Erastus M. Cravath, father of Paul D. Cravath.

Keen in mind, vigorous in body and with his senses little impaired Dr. Beard still gives highly valued counsel to the American Missionary Association, and even comes occasionally unaccompanied by train from Norwalk, Conn., his present suburban home as well as his birthplace, to the offices of the Association in New York City.

WILL the principals of the schools, the heads of the institutions, pastors of churches and all others who have placed me under greatest obligations to them for their most thoughtful and generous greetings on the occasion of my seventy-fifth birthday accept for themselves the assurances of my sincere and grateful regard, and do me the favor to announce to the teachers and others who have thus so kindly thought of me, that this remembrance—which was an absolute and complete surprise—asks for an appreciation greater than I can worthily express. All the kind words and wishes will be lovingly cherished by me during whatever of life may remain to me, and the noble expression of this overflowing kindness in their very rich gift of the Loving Cup will be treasured by me and by those of my household. I pray that the abundant blessing of God in His goodness may abide with you all.

Gratefully and affectionately yours,

AUGUSTUS FIELD BEARD.

New York, May 11th, 1908.



Church-1933

C.M.E.

# OFFICERS OF THE NATIONAL LAYMEN'S PROGRESSIVE LEAGUE 1930-34

*Christian*  
D. B. HINES, President, Box 303, Albany, Georgia.  
D. R. STARKS, First Vice President, 713 Richland St., Columbia, S. C.  
PROF. C. C. OWENS, Second Vice President, Texas College, Tyler, Texas.  
DR. R. G. MARTIN, Third Vice President, 4722 Grand Boulevard, Chicago, Ill.  
PROF. W. R. BANKS, Secretary, Prairie View College, Prairie View, Texas.  
E. F. DURR, Assistant Secretary, 107 Powel Ave., Birmingham, Ala.  
J. W. BRUNSON, Corresponding Secretary, Columbia, S. C.  
PROF. W. A. BELL, Treasurer, 142 1/2 Auburn Ave., Atlanta, Ga.  
HON. I. WILLIS COLE, Reporter, Louisville, Kentucky.  
CLYNE D. BAKER, Musical Director, General Delivery, Pittsburg, Texas.

## EXECUTIVE COMMITTEE

First District—J. L. Fisher, S. C.  
Second District—R. R. Ratcliff, Miss.  
Third District—Dr. A. C. McCulley, Ky  
Fourth District—Lem Webb, Georgia.  
Fifth District—Dr. J. A. U. Carter, Oklahoma.  
Sixth District—A. L. Welch, Alabama.  
Seventh District—L. R. Randall, La.  
Eighth District—J. W. Deck, N. J.  
Ninth District—Dr. W. F. Warren, Tex  
At Large: Prof. J. H. Hill, Arkansas  
H. J. Carruthers, Chicago.

## STEERING COMMITTEE

Moses McKissack, Chairman, Nashville Tennessee.  
F. B. Praither, Secretary, Jackson, Tenn  
Chas. C. Lytle, Kansas.  
L. Stagg, Louisiana.  
Jno. W. Boston, Washington, D. C.  
H. A. Bolden, Oklahoma.  
L. F. Gratus, New Jersey.

## Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long.

## NEGRO METHODISTS AND NEGRO PROGRESS

Editor The Advertiser.

The great missionary annual conference of the Colored Methodist Church representing 300,000 members and sixteen bishops, thirty-nine annual conferences and fifteen schools, has been called to meet in Montgomery, by Bishop John W. McKinney, from Texas. He was appointed by the General Conference that met in Louisville, Ky., in 1930, to the Alabama and Florida District which consists of 50,000 members.

This conference will meet April 25, at the First C. M. E. Church on Holt Street. The C. M. E. Church is a branch of Methodism from

the Methodist Episcopal South, the late Bishop Robert E. Paine and Bishop George Pierce of Georgia organized Dec. 15, 1870. The Southern Methodists have kept this branch under their auspices for 70 years.

The Paine College, Augusta, Ga., Lane College, Jackson, Tenn., and Miles Memorial College, Birmingham, Ala., Texas College, at Tyler, Texas, are the leading schools. Southern Methodists have given over \$1,000,000 to these four colleges. The Paine College in Georgia is the leading institution of learning. It bears the name of the late Bishop Robert E. Paine, who was presiding in 1870. Bishop Warren Candler, of Atlanta, was one of the first trustees, and the late Dr. A. J. Lamar, of this State also.

The Southern white missionary women have raised and given \$100,000, and these great schools are fully worth \$500,000.

Seven hundred Negroes have graduated and 10,000 students have enrolled. The C. M. E. Church covers 48 States and we have cultivated a congenial relation with whites. We feel and know the Southern white people are our best friends and the better class of white and colored get along in peace and harmony. I was educated at Paine College, served as presiding elder for 15 years, and have been in public and professional life for 35 years; served in the Spanish-American War in 1889, and in the World War in 1917 and 1918, and traveled North and South as editor and teacher among the Negroes in the United States and overseas.

It is my view that the Negroes in the South are better prepared and better educated.

I voice the sentiment of 9,000,000 Negroes living in the Southern States in saying that the Southern white people understand us, and we understand them. We are not seeking social equality but justice, right and truth, and there are 6,000,000 living in the Northern States, making 15,000,000 Negroes living in the United States of America, and we have made wonderful progress in 67 years.

We own 700,000 homes, 1,000,000 farms and 22,000,000 acres of land operated by the race, and control \$2,000,000,000, we own 75 banks with \$6,250,000 capital, \$20,000,000 of resources and an annual business of \$100,000,000; 35 life insurance companies with \$200,000,000 in force on the lives of 1,100,000 Negroes. We have 50,000 churches and 5,000,000 members. Our property is worth \$1,000,000, we have over 100 Negroes in the field of science.

The late Booker T. Washington, who founded the Tuskegee Institute, that is now worth \$12,000,000.

Alabama leads other States in educational work, thus we see the South is the best place to live. The writer advises the colored people to stay out of politics, buy homes, educate their children, live in peace, pay their honest debts and cultivate a pleasant spirit toward the Southern white people, stop emigrating to the North, stay here in the South, "Let down your buckets where you are."

Then, as to the Northern politicians who seek to keep up strife here in the Southern States "let us alone and get out of our sunshine," for we can solve our problems by ourselves, for we have made wonderful progress since the emancipation.

History tells us that there are 50,000 public school teachers and 50,000 preachers leading 15,000,000 Negroes in the United States. We are advising the young Negro men and women to stay out of the dives and dens, go to the farms and learn trades, learn domestic science and stand up for character, cultivate common politeness and respect the Southern white people and help to develop the moral and material welfare of the race.

REV. DR. W. M. DINKINS,  
Editor Christian Union Herald

## MONTGOMERY, AL. ADVERTISER

APR 22 1933

## NEGRO METHODISTS AND NEGRO PROGRESS

Editor The Advertiser:

The great missionary annual conference of the Colored Methodist Church representing 300,000 members and sixteen bishops, thirty-nine annual conferences and fifteen schools has been called to meet in Montgomery, by Bishop John W. McKinney, from Texas. He was appointed by the General Conference that met in Louisville, Ky., in 1930, to the Alabama and Florida District which consists of 50,000 members.

This conference will meet April 25, at the First C. M. E. Church on Holt Street. The C. M. E. Church is a branch of Methodism from the Methodist Episcopal South, the late Bishop Robert E. Paine and Bishop George Pierce of Georgia organized Dec. 15, 1870. The Southern Methodists have kept this branch under their auspices for 70 years.

The Paine College, Augusta, Ga., Lane College, Jackson, Tenn., and Miles Memorial College, Birmingham, Ala., Texas College, at Tyler, Texas, are the leading schools. Southern Methodists have given over \$1,000,000 to these four colleges. The Paine College in Georgia is the leading institution of learning. It bears the name of the late Bishop Robert E. Paine, who was presiding in 1870. Bishop Warren Candler, of Atlanta, was one of the first trustees, and the late Dr. A. J. Lamar, of this State also.

The Southern white missionary women have raised and given \$100,000, and these great schools are fully worth \$500,000.

Seven hundred Negroes have graduated and 10,000 students have enrolled. The C. M. E. Church covers 48 States and we have cultivated a congenial relation with whites. We feel and know the Southern white people are our best friends and the better class of white and colored get along in peace and harmony. I was educated at Paine College, served as presiding elder for 15 years, and have been in public and professional life for 35 years; served in the Spanish-American War in 1889, and in the World War in 1917 and 1918, and traveled North and South as editor and teacher among the Negroes in the United States and overseas.

It is my view that the Negroes in the South are better prepared and better educated.

I voice the sentiment of 9,000,000 Negroes living in the Southern States in saying that the Southern white people understand us, and we understand them. We are not seeking social equality but justice, right and truth, and there are 6,000,000 living in the Northern States, making 15,000,000 Negroes living in the United States of America, and we have made wonderful progress in 67 years.

We own 700,000 homes, 1,000,000 farms and 22,000,000 acres of land operated by the race, and control \$2,000,000,000, we own 75 banks with \$6,250,000 capital, \$20,000,000 of resources and an annual business of \$100,000,000; 35 life insurance companies with \$200,000,000 in force on the lives of 1,100,000 Negroes. We have 50,000 churches and 5,000,000 members, our property is worth \$1,000,000, we have over 100 Negroes in the field of science.

The late Booker T. Washington, who founded the Tuskegee Institute, that is now worth \$12,000,000.

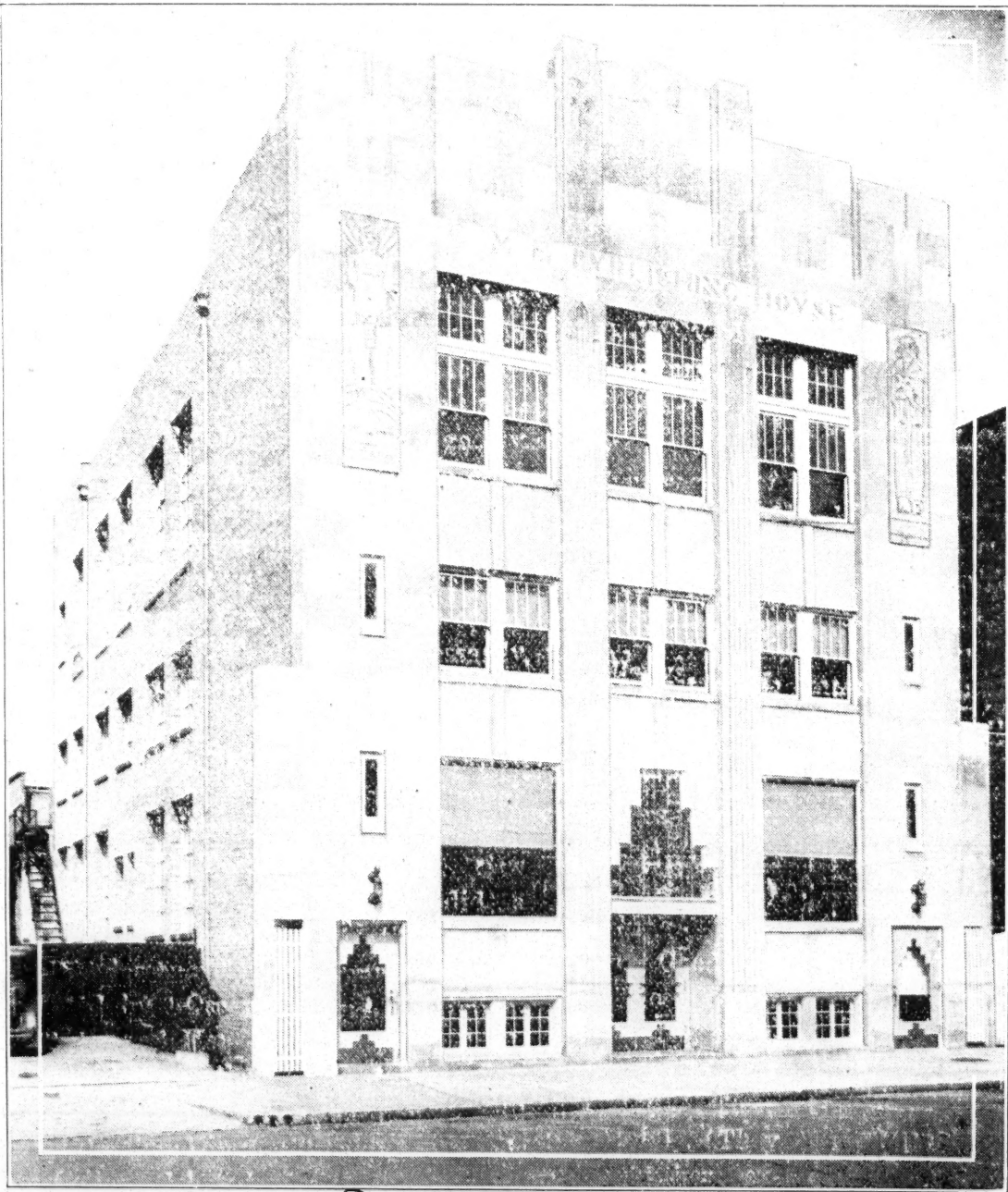
Alabama leads other States in educational work, thus we see the South is the best place to live. The writer advises the colored people to stay out of politics, buy homes, educate their children, live in peace, pay their honest debts and cultivate a pleasant spirit toward the Southern white people, stop emigrating to the North, stay here in the South, "Let down your buckets where you are."

Then, as to the Northern politicians who seek to keep up strife here in the Southern States "let us alone and get out of our sunshine," for we can solve our problems by ourselves, for we have made wonderful progress since the emancipation.

History tells us that there are 50,000 public school teachers and 50,000 preachers leading 15,000,000 Negroes in the United States. We are advising the young Negro men and women to stay out of the dives and dens, go to the farms and learn trades, learn domestic science and stand up for character, cultivate common politeness and respect the Southern white people and help to develop the moral and material welfare of the race.

REV. DR. W. M. DINKINS,  
Editor Christian Union Herald





*Christian Index* 5-4-33

THE NEW BOOK CONCERN, COLORED METHODIST EPISCOPAL CHURCH

JACKSON, TENNESSEE

*Jackson*  
This building will be dedicated by the Bishops this week



Church - 1933

Coptic Ethiopian Church in Abyssinia

Valdosta, Ga. Times  
December 14, 1933

## NEGRO PRIEST SPEAKS HERE

Native of Abyssinia Deliv-  
ers Interesting Address  
at First Presbyterian

### SPEAKS THIS EVENING

An Abyssinian priest and an outstanding member of the negro race, Dr. Conzos Falsche Checlzzli, delivered an interesting address to a congregation at the First Presbyterian church here last evening on the subject "Christ's Black Sheep of Ethiopia."

Dr. Checlzzli is a priest of the Coptic Ethiopian church in Abyssinia and is widely known as one of the leaders of his race. He came to Valdosta from middle Georgia, where he delivered speeches the early part of the week.

Following his address at the Presbyterian church, he spoke to a group of negroes at the Trinity A. M. E. church.

He will speak at St. Johns A. M. E. church on Magnolia street this evening at 7:45 o'clock on the subject, "Is the World Safe For Democracy?" Reserved seats will be available for white people.



Church - 1933

Disciples of Christ Church.

# 61ST ASSEMBLY OF DISCIPLES OF CHRIST OPENS

## Representatives From 57 Churches Present For Sessions

Delegates and members of the Washington-Norfolk District of the Disciples of Christ church meeting at Bethlehem Church of Christ for their sixty-first annual assembly were entertained by a program sponsored by the local church Tuesday night of this week.

An audience of 300 overflowed the accommodations of the church to hear the welcome addresses of a city official and other leaders representing the business and religious life of Norfolk.

"I am glad to be here in person, and not a representative," were the introductory words of the Rev. E. O. Cowan, pastor of Metropolitan A. M. E. Church who extended greetings from the A. M. E. Z. churches of the city after all those scheduled to precede him had been represented by proxies.

Mayor S. L. Slover was represented by J. P. McLaughlin, secretary to the city manager, who welcomed the conference on behalf of the city. P. B. Young editor of the Journal and Guide, who was to represent the business interests of the city, sent a letter expressing regret at his inability to be present and welcoming the assembly. The Revs. J. A. Young, pastor of St. John A. M. E. Church and C. P. Madison, pastor of Second Calvary Baptist Church, who were to speak for their denominations, were not present.

Chief Elder W. R. Steeley responded to the welcomes awarded the body which he heads. Elder C. L. Whitfield acted as master of ceremonies for the occasion.

The remainder of the program was devoted to selections by the choir of the local church and solos and readings by local talent.

The assembly which will be in session until Saturday, October 6, brings together 87 ministers and representatives from 57 churches from the Washington-Norfolk district which embraces eastern North Carolina and Virginia.

Elder W. H. Paul, of Washing-

ton, N. C., preached the guide sermon Tuesday afternoon at the opening meeting of the assembly. Officers of the district are Elder W. R. Steeley, chief elder; J. R. Spencer, assistant chief; Elder Noah Boston, scribe, and Elder C. C. Ward, assistant scribe. Elder J. R. Green is pastor of Bethlehem Church of Christ which is host to the body.



Church - 1933

Episcopal.

## NEGROES RECOGNIZED BY CAROLINA CHURCH

ANDERSON, S. C., Jan. 18.—(AP.) The Episcopal diocese of upper South Carolina voted today to allow negro members representation in the annual diocesan convention. The negro clergy and two lay delegates will be entitled to seats and votes.

*Living Church  
Milwaukee Wis.*

MAR 11 1933

MARCH 11, 1933

## Bishop Stewart Urges Renewed Faith in God

Cure of Fear Always to Be Found  
Therein, He Says—Dr. H. W. Prince  
Heads Colored Work Survey

CHICAGO, March 4.—Bishop Stewart in a statement today called upon Chicagoans of all faiths and creeds to go into their churches March 5th to seek renewed faith and quietness as a way out of the present unsettled state of affairs.

The Bishop's appeal followed the issuance of a proclamation by Governor Horner closing all the banks in the state temporarily.

"The cure of fear is always to be found in faith," said Bishop Stewart. "We need to recognize that the world is not going into chaos. There is no occasion for panic. It is a time for men and women everywhere to renew their faith in God, their faith in their country, and their faith in their fellowmen."

### LARGE LENTEN CROWDS

A general outpouring of Church people marked the opening of Lent on Ash Wednesday throughout the diocese of Chicago. At the Grand Opera House where the Church Club is holding noonday services, the largest audience in years turned out to hear Bishop Stewart in a plea for penitence and faith. More than 1,000 were present for this opening service. Thursday and Friday also saw good crowds at the theater.

In his address on Friday, the Bishop took President Roosevelt as an example of how liabilities can be turned into assets. It was Mr. Roosevelt's physical handicap which probably saved his life from an

assassin's bullet in Miami ten days ago, the Bishop said. He called upon his listeners similarly to turn their handicaps and difficulties into advantages.

### HOLD UNION LENTEN SERVICES

One of the most unusual Lenten programs in the city is that arranged by five churches of Wilmette, with St. Augustine's Church coöperating. The program started last Sunday with an "every member" program, and will carry through Lent, each church having its own special program and in addition, a union service each Sunday night.

March 5th is men's day; March 12th, women's day; March 19th, youths' day; March 26th, family day; April 2d, neighbors' day; April 9th, invitation day. The union Sunday evening services begin March 5th, at the Baptist Church, with the Rev. David Kabele, pastor of the English Lutheran Church, preaching. March 12th the evening service will be at St. Augustine's Church, with the Rev. James T. Veneklassen, pastor of the Presbyterian church, speaking. The Rev. Dr. Hubert Carleton, rector of St. Augustine's, will preach March 19th at the English Lutheran Church.

Churches coöperating include the Episcopal, Methodist, Presbyterian, Lutheran, and Baptist.

At St. Paul's-by-the-Lake, Rogers Park, the Rev. Charles T. Hull has arranged for a Thursday night service during Lent at which the speakers will be prominent laymen of the city.

### C. M. H. ELECTS

The story of the difficult task which Church Mission of Help has performed during the past four years in the care and protection of unfortunate young women in Chicago was told by Miss Lena Elwood Grimes, executive secretary of the diocesan organization at the annual meeting in St. James' Community House.

The growth of this work is indicated somewhat by the fact that while in 1928 only a few hundred dollars was contributed to C. M. H. in actual relief, in 1932 over \$6,000 was given.

Mrs. Theodore W. Robinson of Lake Forest, who has been president of the diocesan C. M. H. since its organization, was reelected to that office.

### SURVEY COLORED WORK

Declaring the Church is pitifully undermanned in its work among the colored population of Chicago, the diocesan commission on colored work has issued a report indicating grave dangers growing out of the situation. Dr. Herbert W. Prince is chairman of the commission.

The commission points out that the

Negro population of Chicago now aggregates seven per cent of the total population and that the percentage of delinquency among Negroes has jumped from 3.5 per cent in 1900 to 21 per cent in 1932.

"In the midst of growing delinquency and disorder in our colored urban areas, our Church is pitifully undermanned," says the commission in its report. "The situation calls for closer and more intensive study, a greater sense of partnership from our white congregations and clergy in the work of moral and spiritual redemption. Without it we can foresee growing areas of Negro population relapsing to primitive conditions because of the pitifully inadequate facilities afforded by the city and benevolent institutions for the welfare of the neglected and exploited area of our population."

### MISSION WORK GROWS

Mission work—articles of apparel, etc., or money—valued at \$24,175 was performed during the past year by the supply department of the diocesan Woman's Auxiliary, according to the annual report of Miss Caroline Larrabee, secretary. The distribution was as follows: parish, \$7,681; community, \$5,453; diocese, \$5,073; nation, \$5,436; world, \$529. Among the items noted are: 4,667 glasses of jelly for diocesan institutions, and 10,391 surgical dressings.

### INVITE YOUNG PEOPLE'S CONFERENCE

An invitation to the national federation of young people to hold their 1933 conference in Chicago this summer or fall was extended by the diocesan organization at its annual business meeting held in St. James' Community House recently.

### NEWS NOTES

"Buchmanism" was the topic of a paper read by Miles Volmer before the Clergy's Round Table on February 27th.

Grace Church, Freeport, has received a set of eucharistic vestments, the gift of Mr. and Mrs. A. J. Stukenberg.

The Rev. Percy Houghton spoke to the diocesan Woman's Auxiliary meeting at the State-Lake Building on Thursday.

The Rev. E. Ashley Gerhard is recovering from an operation for appendicitis.

The Catholic Club is conducting a mission at St. Andrew's Church, Evanston, during the coming week.

Bishop Sturtevant of Fond du Lac is to preach at Grace Church, Oak Park, Wednesday night of next week.

A musicale for the benefit of St. Katharine's School, Davenport, is being given by Chicago alumnae March 14th at the Chicago Woman's Club.



REV. ARTHUR B. KINSOLVING, 2d  
Who succeeds the Rev. G. P. Sargent  
as dean of Long Island's Cathedral.

Brooklyn, N. Y. Eagle

## SEP 8 1933 W. S. Blackshear Quits Pastorate At St. Matthews

Clergyman Who Raised  
Negro Issue to Serve  
as Texas Archdeacon

The Rev. William S. Blackshear, rector of St. Matthew's P. E. Church, has resigned to take over an archdeacon's work in a Texas diocese. The Eagle learned today.

His resignation will be effective on Oct. 1. He will make his headquarters at Freeport, Texas, under Bishop Clinton S. Quin.

The Rev. Mr. Blackshear caused comment in September, 1929, when he announced from the pulpit that he did "not want Negroes' money nor Negro members."

He was appointed to the rectorship of St. Matthew's by the Rt. Rev. Ernest M. Stires, Bishop of

the Episcopal Diocese of Long Island, when he returned from Oxford University where he studied for one year. He studied for the ministry on the advice of Bishop Stires when the bishop was rector of St. Thomas' P. E. Church in Manhattan.

### Fighting Clergyman

Upon his return from Oxford he anticipated returning to his native state, Texas.

From time to time the Rev. Mr. Blackshear has expressed anti-pacifist sentiments privately and from the pulpit and has achieved the reputation of the "fighting clergyman."

Born in Anderson County, Texas in 1893 of parents who were cotton planters, the Rev. Mr. Blackshear was educated in preparatory schools in Texas and New York, obtaining his law degree from the University of Texas in 1930. He did post-graduate work at Harvard and Oxford. He studied theology at the Virginia Seminary and received his divinity degree there in 1924 and entered holy orders the same year.

He is president of the Reserve Officers Association of Brooklyn and State chaplain of that group. He is a major of infantry in the Reserve Officers Corps. He will be succeeded as president of the Reserve Officers Association by Benjamin T. Anuskewicz.

He received two citations for gallantry in action during the World War.

No announcement of the Rev. Mr. Blackshear's successor was forthcoming today.



## RESIGNS HERE



The Rev. William S. Blackshear

## Church Wkrs.

## To Meet

Miami Will Entertain the

Episcopal

9-14-33

COLORED WORKERS

Gathered From All Over  
the Southland

Miami, Fla., Sept. 7—From the nine southern states which comprise the 4th province of the conference of church workers among colored people of the Protestant Episcopal church, delegates, both men and women, are preparing to storm Miami in large numbers during the early days of the month of October. St. Agnes, Episcopal Church, Rev. John S. Culmer, D. D., rector, is whipping his large congregation in shape to entertain on a very lavish scale the eighth annual convention of the organization October 10, 11, 12. St. Agnes is the largest Negro congregation of Episcopalians in the south and the second in membership and plant in

the whole country. President J. H. Goold, A. M., president of St. Clyde Perry, rector of St. Athanasius-Augustine's College, Raleigh, N. C., and President H. A. Hunt, Fort Valley, Ga., have bombarded every clergyman and lay delegates with literature setting forth the scope of the convention program and the schedule of local social affairs to be given in honor of the visitors. The Rt. Rev. John Durham Wingard, Miss., and Prof. W. R. Holmes, D. D., bishop of Southern Florida, has also sent personal invitation to all delegates assuring them of a whole hearted welcome on the part of his diocese. An event of unusual interest to the Negro membership of the church at large is the likelihood of the Rt. Rev. James DeWolf Perry, D. D., bishop of Rhode Island, presiding over the church, being in attendance on the meeting. A special embossed invitation bearing the signatures of every member of conference has been dispatched to Bishop Perry, urging him to come. The bishop has just returned from a trip to Japan and the Orient, looking into the church's missionary work in foreign fields and this visit would provide the opportunity for him to get a sure and certain knowledge of the pulse and heart beat of Negro churchman on the stirring question of continued operation of the Suffragan Bishop plan or experiment with the missionary jurisdiction scheme advocated by a few of the Negro clergy and laymen.

In connection with the conference the Woman's Auxiliary of which Mrs. Adelaide L. Brown, Savannah, Ga., is the executive secretary-treasurer, will meet in conjunction with the conference. She will be ably assisted by Mesdames A. A. Hewitt of Columbus, Ga., M. K. Satterwhite of LaGrange, Ga., Marie Stewart of Jacksonville, Fla., R. I. Johnson, of New Bern, N. C., W. W. Weston, Tarboro, N. C., and Miss Ada Speight, Hawkinsville, Ga. Rosa Davis, Savannah, Ga. For the first time, exhibits from the seven schools and colleges will be shown. The heads of these institutions have been given prominent places on the program to discuss educational and religious problems at the round table; the Rev. Edgar

presented by the educators are the following: "The Negro and the New Educational Deal;" "Has the Radical Propaganda of the Age Unsettled the Negro in the Episcopal Church?" "Is it Just to Give Representation to the Laymen?"

When shown the program and list of subjects for presentation to the conference, President J. C. Perry advised the program committee to select more conservative subjects, but the majority membership took the bit and strenuously refused to accede to his wishes. The subjects are charged with dynamite and an explosion is surely expected.



## THE NEGRO IN THE CHURCH

## A New York Dispute

(From our New York Correspondent.)

A recent incident in New York City has brought into focus once again the question of anti-negro discrimination in the United States. In Harlem, the northern part of the island of Manhattan, there is an episcopal church—All Souls—which has a white congregation but is on the edge of the huge negro district there. The rector, the Rev. Rollin Dodd, wants to include negroes among his parishioners. To this seven of the eleven vestrymen of the church strenuously object, and they have taken the matter into court. Before they did so there were exciting scenes. The vestrymen closed the church, ostensibly for repairs to the fabric. Mr. Dodd, accompanied by Bishop Manning of the Cathedral of St. John the Divine, made forcible entry, and in the presence of about 250 people, white and negro, conducted divine service. This was done under difficulties, inasmuch as the sanctuary, chapel, and part of the pews were covered with scaffolding and the aisles were full of shavings. However, Bishop Manning conducted the service from a footstool placed in front of the Bible-rest halfway down the aisle. He made the statement during the service that it is "the plain duty of All Souls' Church to minister to the people of the community, white and coloured alike, and the rector has taken the only position that he could take as a faithful minister of the Church of God."

The members of the vestry who oppose Mr. Dodd insist that they have no objection to negroes worshipping in the church. They say that coloured people have done so freely for thirty years past. Their objection is to negro membership. They fear, as one of them expressed it, that the rector intends "to build up a large negro congregation and turn the church over to them." It is certainly true that with the gradual increase of the "negro city" in Harlem (it contains 225,000 of New York's 325,000 negroes) the district round the church has become predominantly coloured. This movement has been particularly rapid during the past decade, in which the negro population of Harlem has increased by 10 per cent, and in New York as a whole by 114 per cent.

While Mr. Dodd's attitude has been widely commended in the United States, it is perhaps only fair to the vestrymen

to say that their attitude is one which is almost universally adopted by responsible church authorities throughout the country. The colour line which is so strictly drawn in secular affairs is held with equal firmness in the churches of the United States. In the South, of course, hardly anyone would dream of permitting negroes to join a white church of any denomination. In the old slavery days they were permitted to worship in a separate balcony or in a few pews at the rear of the church, or special services were held for them on the plantations. Since the abolition of slavery they have developed their own complete and independent system of churches. In the whole of the United States there are now 42,000 of these churches, with 5,200,000 members, figures to be compared with a total negro population of 11,800,000, including children. Alabama, Georgia, and North and South Carolina have about 500,000 church members each. In only four States outside the South is there any large number of negroes—Illinois, Ohio, Pennsylvania, and New York.

In the North negroes are permitted to worship in the "white" churches so long as they constitute only a minute fraction of the total population. They are sometimes permitted to become church members, though they are practically never encouraged to do so and are often definitely prohibited. But as soon as negroes begin to appear in any community in large numbers they set up churches of their own—not only because the white Christians do not welcome them but because they feel more comfortable in an all-negro atmosphere. A large proportion of negroes are Methodists and Baptists, although almost all sects are represented among them. Their clergymen are usually trained in special negro institutions, or they may have had no special preparation. In the South a notable feature of negro church life is the religious revival meetings.

It should, however, be emphasised that general racial prejudice in the United States is still strong despite the efforts made to break it down, and the action of the churches should be judged in the light of this general prejudice. In the South, particularly, the division between white and coloured is a rigid one. All public conveyances are divided into white and "Jim Crow" sections, and woe betide

the unlucky negro who, by accident or deliberately, occupies a place in the part reserved for the whites. Railway stations and other public buildings are in two parts, with the appropriate label over the door. Negro children are not permitted to attend white schools; they either have special schools of their own or none. A negro, even if he be a college graduate and a member of learned societies, may not travel in the South in a Pullman car, which is the only sort equipped with berths; he must sit up all night in a "day coach," either one reserved for negroes or, if there happens to be none of these on the train, unobtrusively hidden in a corner in a car used by the whites. Not only this, but he must rigidly guard himself day and night from any act or gesture which to the sensitive Southerner might seem one of contempt. More than one man has been lynched, and many have narrowly escaped lynching, because of some gesture innocently meant or some question asked and misunderstood by a Southern "white," especially if the latter has been drinking. (The Southerner, of course, would protest that such statements as these are overdramatic, but there is much solid evidence available that they are true.)

In the North there is also plenty of race prejudice, but it pervades life in the North less thoroughly. Perhaps because of this it causes more trouble through "borderline cases." In New York City, for example, the theatre never seem able to make up their minds whether to sell seats in the stalls to negroes. Sometimes they do, but as a rule the coloured man is sent to the second balcony—universally nicknamed "nigger heaven." There is the same confusion in the policy of restaurants and other places of public entertainment. Some of them admit negroes and others do not, and some of them change their policy from time to time without notice. Negroes of education and position are often subjected to the most outrageous humiliation. Southerners temporarily residing in the North have been known to make violent scenes when a negro was seated in a restaurant where they were dining. A similar incident caused considerable stir in Soviet Russia about a year ago. An American technical expert—a Southerner and, of course, not a Communist—made a scene when a negro was given a seat in the same restaurant as himself. The technical expert was, I believe, immediately deported. Hindus and members of other Oriental races with dark skins are also often subjected to humiliation when travelling in the United States, under the misapprehension that they are American negroes.

It would not be fair to close this account without mentioning the Committees on Inter-racial Co-operation which have been set up throughout the American South in recent years. These committees are composed of the leading members of both races in each particular community, and they exist for the purpose of creating a better understanding between them and to try to improve the lot of the negroes along lines which they themselves desire. The remarkable drop in the number of lynchings (from an annual average of about sixty to an annual average of about nine or ten within a few years) is partly attributable to their fine work.

Winston Salem, N. C.

JOURNAL

DEC. 29 1932

Bishop Cheshire

Churchman, scholar, humanitarian and sportsman, Bishop Joseph Blount Cheshire probably influenced the life of North Carolina as profoundly as anyone who ever lived within its borders." This tribute was paid the Bishop of the Diocese of North Carolina, Protestant Episcopal Church, by the Raleigh News and Observer, the editor of which knew the distinguished prelate intimately for many years. Bishop Cheshire lived in the State's capital during his long tenure of the episcopacy, a period of thirty-nine years.

Bishop Cheshire was born in Tarboro, March 27, 1850. His father was rector of Calvary Episcopal Church at Tarboro for fifty years. Bishop Cheshire studied law and practiced this profession for some years in Baltimore and Tarboro. He gave up a promising career in the law to enter the ministry, and in 1878 he became rector of the Chapel of the Cross in Chapel Hill. Three years later he became rector of St. Peter's Church in Charlotte. Under his leadership, the parish grew, two colored parishes were organized, Saint Peter's Hospital for whites and the Good Samaritan Hospital for Negroes were built. As Bishop, he led in the movement to make St. Mary's School for Girls in Raleigh a Diocesan institution and also was a leader in lifting St. Augustine's School at Raleigh from the status of a local school to that of a general institution of the Protestant Episcopal Church in the United States.

Bishop Cheshire's legal training aided him greatly in the administration of the affairs of the Diocese and also made him an outstanding leader in the House of Bishops. He was an authority on parliamentary procedure and the canons of the church. Bishop Cheshire took a great interest in history, especially the history of his State. His historical writings and addresses are valuable.

"Bishop Cheshire was a man of versatility, of interest in many things, and next to his church was devoted to his family and to those friends he had grappled to his soul 'with hooks of steel and their adoption tried.' North Carolina was made rich by his life and his contributions to religion, history, education, progress."



Church - 1933

Episcopal

## THE NEGRO IN THE CHURCH

### A New York Dispute

(From our New York Correspondent.)

A recent incident in New York City has brought into focus once again the question of anti-negro discrimination in the United States. In Harlem, the northern part of the island of Manhattan, there is an episcopal church—All Souls—which has a white congregation but is on the edge of the huge negro district there. The rector, the Rev. Rollin Dodd, wants to include negroes among his parishioners. To this seven of the eleven vestrymen of the church strenuously object, and they have taken the matter into court. Before they did so there were exciting scenes. The vestrymen closed the church, ostensibly for repairs to the fabric. Mr. Dodd, accompanied by Bishop Manning of the Cathedral of St. John the Divine, made forcible entry, and in the presence of about 250 people, white and negro, conducted divine service. This was done under difficulties inasmuch as the sanctuary, chapel, and part of the pews were covered with scaffolding and the aisles were full of shavings. However, Bishop Manning conducted the service from a footstool placed in front of the Bible-rest halfway down the aisle. He made the statement during the service that it is "the plain duty of All Souls' Church to minister to the people of the community, white and coloured alike, and the rector has taken the only position that he could take as a faithful minister of the Church of God."

The members of the vestry who oppose Mr. Dodd insist that they have no objection to negroes worshipping in the church. They say that coloured people have done so freely for thirty years past. Their objection is to negro membership. They fear, as one of them expressed it, that the rector intends "to build up a large negro congregation and turn the church over to them." It is certainly true that with the gradual increase of the "negro city" in Harlem (it contains 225,000 of New York's 325,000 negroes) the district round the church has become predominantly coloured. This movement has been particularly rapid during the past decade, in which the negro population of Harlem has increased by 100 per cent, and in New York as a whole by 114 per cent.

While Mr. Dodd's attitude has been widely commended in the United States, it is perhaps only fair to the vestrymen

to say that their attitude is one which is almost universally adopted by responsible church authorities throughout the country. The colour line which is so strictly drawn in secular affairs is held with equal firmness in the churches of the United States. In the South, of course, hardly anyone would dream of permitting negroes to join a white church of any denomination. In the old slavery days they were permitted to worship in a separate balcony or in a few pews at the rear of the church, or special services were held for them on the plantations. Since the abolition of slavery they have developed their own complete and independent system of churches. In the whole of the United States there are now 42,000 of these churches, with 5,200,000 members, figures to be compared with a total negro population of 11,800,000, including children. Alabama, Georgia, and North and South Carolina have about 500,000 church members each. In only four States outside the South is there any large number of negroes—Illinois, Ohio, Pennsylvania, and New York.

In the North negroes are permitted to worship in the "white" churches so long as they constitute only a minute fraction of the total population. They are sometimes permitted to become church members, though they are practically never encouraged to do so and are often definitely prohibited. But as soon as negroes begin to appear in any community in large numbers they set up churches of their own—not only because the white Christians do not welcome them but because they feel more comfortable in an all-negro atmosphere. A large proportion of negroes are Methodists and Baptists, although almost all sects are represented among them. Their clergymen are usually trained in special negro institutions, or they may have had no special preparation. In the South a notable feature of negro church life is the religious revival meetings.

It should, however, be emphasised that general racial prejudice in the United States is still strong despite the efforts made to break it down, and the action of the churches should be judged in the light of this general prejudice. In the South, particularly, the division between white and coloured is a rigid one. All public conveyances are divided into white and "Jim Crow" sections, and woe betide

the unlucky negro who, by accident or deliberately, occupies a place in the part reserved for the whites. Railway stations and other public buildings are in two parts, with the appropriate label over the door. Negro children are not permitted to attend white schools; they either have special schools of their own or none. A negro, even if he be a college graduate and a member of learned societies, may not travel in the South in a Pullman car, which is the only sort equipped with berths; he must sit up all night in a "day coach," either one reserved for negroes or, if there happens to be none of these on the train, unobtrusively hidden in a corner in a car used by the whites. Not only this, but he must rigidly guard himself day and night from any act or gesture which to the sensitive Southerner might seem one of contempt. More than one man has been lynched, and many have narrowly escaped lynching, because of some gesture innocently meant or some question asked and misunderstood by a Southern "white," especially if the latter has been drinking. (The Southerner, of course, would protest that such statements as these are overdrawn, but there is much solid evidence available that they are true.)

In the North there is also plenty of race prejudice, but it pervades life in the North less thoroughly. Perhaps because of this it causes more trouble through "borderline cases." In New York City, for example, the theatre never seem able to make up their minds whether to sell seats in the stalls to negroes. Sometimes they do, but as a rule the coloured man is sent to the second balcony—universally nicknamed "nigger heaven." There is the same confusion in the policy of restaurants and other places of public entertainment. Some of them admit negroes and others do not, and some of them change their policy from time to time without notice. Negroes of education and position are often subjected to the most outrageous humiliation. Southerners temporarily residing in the North have been known to make violent scenes when a negro was seated in a restaurant where they were dining. A similar incident caused considerable stir in Soviet Russia about a year ago. An American technical expert—a Southerner and, of course, not a Communist—made a scene when a negro was given a seat in the same restaurant as himself. The technical expert was, I believe, immediately deported. Hindus and members of other Oriental races with dark skins are also often subjected to humiliation when travelling in the United States, under the misapprehension that they are American negroes.

It would not be fair to close this account without mentioning the Committees on Inter-racial Co-operation which have been set up throughout the American South in recent years. These committees are composed of the leading members of both races in each particular community, and they exist for the purpose of creating a better understanding between them and to try to improve the lot of the negroes along lines which they themselves desire. The remarkable drop in the number of lynchings (from an annual average of about sixty to an annual average of about nine or ten within a few years) is partly attributable to their fine work.

Winston Salem, N. C.

JOURNAL

DEC. 29 1932

Bishop Cheshire

Churchman, scholar, humanitarian and sportsman, Bishop Joseph Blount Cheshire probably influenced the life of North Carolina as profoundly as anyone who ever lived within its borders." This tribute was paid the Bishop of the Diocese of North Carolina, Protestant Episcopal Church, by the Raleigh News and Observer, the editor of which knew the prelate intimately for many years. Bishop Cheshire lived in the State's capital during his long tenure of the episcopacy, a period of thirty-nine years.

Bishop Cheshire was born in Tarboro, March 27, 1850. His father was rector of Calvary Episcopal Church at Tarboro for fifty years. Bishop Cheshire studied law and practiced this profession for some years in Baltimore and Tarboro. He gave up a promising career in the law to enter the ministry, and in 1878 he became rector of the Chapel of the Cross in Chapel Hill. Three years later he became rector of St. Peter's Church in Charlotte. Under his leadership, the parish grew, two colored parishes were organized, Saint Peter's Hospital for whites and the Good Samaritan Hospital for Negroes were built. As Bishop, he led in the movement to make St. Mary's School for Girls in Raleigh a Diocesan institution and also was a leader in lifting St. Augustine's School at Raleigh from the status of a local school to that of a general institution of the Protestant Episcopal Church in the United States.

peled to his soul 'with hooks of steel and their adoption tried.' North Carolina was made rich by his life and his contributions to religion, history, education, progress."

ings and addresses are valuable.

"Bishop Cheshire was a man of versatility, of interest in many things, and next to his church was devoted to his family and to those friends he had grasped



FEB 24 1933

HARLEM CHURCH ROW  
IS TAKEN TO COURTRector's Faction Asks for Writ  
Requiring Old Officers to  
Give Up Records.

Dissension in the vestry of All Souls Protestant Episcopal Church, 88 St. Nicholas Avenue, over admitting Negroes to services on equal terms with white parishioners, which resulted in the locking of the church doors for three Sundays in September and October, reached the Supreme Court yesterday. Papers filed in behalf of the church in a suit to be argued on Tuesday reveal that the Rev. Rollin Dodd, the pastor, who had thrown the doors open to the Negroes, called a meeting of the vestry on Jan. 10, at which his opponents were voted out of office.

The triumph of the rector's faction, after Bishop William T. Manning had gone there to preach on Oct. 23 and the rector and friendly vestrymen had broken the lock on the church gates, as they did on the following Sunday, is not yet recorded in the church minutes and is therefore unofficial, because Manuel J. Roure of 148 West 117th Street, deposed clerk of the vestry, has refused to give up the minute book, it is asserted. The church's financial operations have been hampered because Frederick C. Shaughnessy of 545 West 164th Street, who was ousted as treasurer, has retained possession of the bank books, check books, canceled checks and other financial records, it is alleged. The suit to be heard by Justice Carew is an application for a writ of mandamus to compel the former officers to give up the records in order that the church may continue to function. The petition, submitted by the Rev. Mr. Dodd, stated that A. C. Stuart Williams, chosen by the vestry to succeed Mr. Roure as clerk, wrote him a letter asking for the return of the minute book and also notified Mr. Shaughnessy to send back the financial records. Two notices sent to Mr. Roure were necessary because he returned them first with the notation, "Not wanted."

The petition filed yesterday showed that Clinton Simmons had been elected treasurer to succeed Mr. Shaughnessy and that Herbert H. Bennett had been chosen warden for two years in place of William I. Gardineer.

# 6 NEGROES GET POSTS ON VESTRY Interracial Body Will Direct Functioning of P.E. Church

Prejudiced members of the vestry of aristocratic All Souls Church, 88 St. Nicholas avenue, in an obstinate struggle to institute a policy of segregated services, have been shorn of their power. The fact was revealed Sunday morning when a newly elected vestry of eleven, with only five whites as members, functioned as a mixed unit for the first time in the history of the church.

The following six persons have been named to fill the vacancies of those who were deposed:

HERBERT A. BENNETT, elected church warden for two years.

STEPHEN G. DEMAREY, vestryman, three years.

FRANK HACKETT, vestryman, three years.

CLINTON SIMMONS, vestryman, three years.

DR. CECIL MARQUEZ, vestryman, two years.

A. C. STUART WILLIAMS, vestryman, two years.

Election to the ruling board of the church of the six candidates provides automatically that the 240 Negro worshippers at All Souls shall hereafter be recognized as members, and not as non-communicants, according to the rector. On Sunday this group was invited for the first time to take out collection envelopes.

The election took place Tuesday night, January 10, in the lyceum of the church, with the anti-Negro faction striving to the last possible moment to curry support for its candidates, Stanley Shaughnessy, former treasurer; George P. Roure and George Ellis. The head of the pro-segregation faction, Manuel Jesus Roure, father of George P., refused to run for re-election.

Two sets of ballots were circulated among the 255 communicants who attended the meeting. Roure's crowd

issued one with the names of the three mentioned candidates, petitioning election to both two-year vacancies and one of the three-year terms. The other three vacancies were without candidates, but the communicants present, seventeen of whom were white, voted solidly for the insurgent ticket. Not even a single ballot was cast for the Roure cohorts.

The ousted vestrymen are those whose terms had expired. The five remaining members, with a year yet to serve, are said to have been neutrals in the bitter battle which threatened for a time to rock the foundation of the Protestant Episcopal diocese in New York.

## Attorney Elected Clerk.

The new mixed vestry met for the first time Thursday night, A. C. Stuart Williams, an attorney, being elected clerk of the vestry to replace Manuel J. Roure, and Clinton Simmons succeeding Frederick C. Shaughnessy as treasurer. The trouble at All Souls developed in July, 1932, when printed cards were handed out by orders of the vestry with a schedule of segregated services. The pastor, the Rev. Fr. Rollin Dodd, indicated by his actions and certain statements at the time that he was not in sympathy with the unchristianlike activities of the vestry.

## Negro Ban Disobeyed.

The Negro communicants, who are in the majority, refused to obey the edict and continued to worship at the regular services. Subsequently Father Dodd was requested by the vestry to resign, and he refused. While awaiting action by the Rt. Rev. William T. Manning, bishop of the diocese, matters grew worse. The vestry stopped the rector's pay and finally barred up the church on the pretext that it was in need of repairs.

The congregation worshipped in a Lenox avenue dance hall one week, and on the next, Bishop Manning, in the presence of a large crowd, smashed the padlock from the main gate of All Souls and in a vitriolic sermon took the side of the rector as against the vestry. All Souls has a seating capacity of 400 and is endowed.

# PRIEST WHO WAS AT THAT MEETING TELLS ABOUT IT

Rev. George F. Bragg, Jr., Says Council Overrode Solemn Protest

THE REV. GEO. F. BRAGG, JR.

The Journal and Guide received this week an authentic account of the Episcopal church meeting in 1889 which adopted the amendment to the diocesan constitution which took away from Negro clergy and laymen full and equal representation on the Diocese of Virginia. The account came from the Rev. George Freeman Bragg, Jr., now of Baltimore, who formerly resided in Norfolk. He was present at the 1889 meeting and along with other Negro members protested against the "disfranchisement amendment."

His communication was prompted by the account in the Journal and Guide relating the action of the Diocesan Council of Southern Virginia meeting at Suffolk late in January in refusing to enjoin the two other dioceses of the Episcopal Church in Virginia and lift the bar which keeps Negro clergymen and laymen from having full representation on the council.

The Diocese of Southwest Virginia has never practiced racial discrimination of this sort, while the diocese of the northern section of the state—the Diocese of Virginia—lifted its racial bars last May at its 137th convention.

Rev. Mr. Bragg's letter follows:

Presented Protest

"I have read with interest the account of the action of the Episcopal Diocesan Convention of Southern Virginia with respect to the repeal of the Negro 'disfranchisement' amendment adopted at the Lynchburg convention in 1889.

"It so happens that I was present and participated in that convention of 1889, and at that time presented a 'protest' with respect to the action then taken, signed by the two Negro priests and seven Negro deacons present and members of that body. The two priests were Archdeacon Ias. S. Russell and the present writer. The deacons were: Rev. Messrs. Wingeld, Taylor, (Wilson), Lewis Burke and George E. and W. E. Howell.

"Our 'protest,' ended with these words: 'We believe that the amendment adopted yesterday by the Council, relating to this question

was the most speedy way of settling it, but not we fear as God would have it settled. As men who must one day appear before the judgment seat of Christ, we affirm as our belief that the adoption of the aforementioned amendment will put an end to the growth of the work of the church among our people. And we beg permission to record our most solemn protest against the change in the Constitution.'

## How They Voted

"The foremost advocates of our cause in that council were two young men; one, now Bishop Lloyd of New York, then rector of St. Luke's Church, Norfolk, and the Rev. Dr. Carl E. Grammar, then professor of church history in the Virginia Theological Seminary. Sixty-seven clergymen and 73 laymen voted for the 'disfranchisement,' while 23 clergy-men and six laymen voted against it. "It will, doubtless, be interesting to your readers, to learn that our then Negro bishop of Haiti did not put on the 'soft peddle' but wrote immediately to hearten his brethren. In a remarkable letter to the present writer, under date: 'Port au Prince, Haiti, June 1, 1889,' Bishop Holly, among other things, said:

"I see by a recent number of the Southern Churchman that the agitation over the colored question has reached a temporary solution in the Diocese of the Protestant Episcopal Church in Virginia and South Carolina. I have also taken note of the protest made by you in common with your colored colleagues against the solution given to that agitated question by the Council of that Church in Virginia.

"I recognize the fact that you hereby performed an act, as a matter of duty, of which you, under God, had the sole responsibility of being judges, under the circumstances, and on that occasion, when you were called to act. No other men or set of men otherwise placed could or should dictate to you your course of action in the premises. . . .

"... It is a temporary compromise, enacted by time serving men, acting no doubt conscientiously, according to the best light they have; and which in the ecclesiastical order is of the same nature as the Missouri Compromise of 1818, the Compromise of 1850, and the Dred Scott decision of 1857, were in the political and judicial order of things.

"And as these latter compromises that well might be characterized in the terms of an ancient prophet (Isa. xxxiii: 14-22) were scattered to the four winds of heaven by the political earthquake in the States, which followed four years after the Dred Scott decision, by the higher decision of Almighty God, to whom alone vengeance belongeth; so those ecclesiastical compromises made (as you say in your protest) 'as God would not, have settled them,' will also be brought to nought by the Supreme

Decision emanating from the judgment seat of Christ, to which you have so wisely appealed."



## Bible School For Colored Is To Be Held This Summer

A city-wide mass meeting will be held Thursday night at 8 o'clock at the Heck Chapel church (colored) on the corner of Sixth and Broad streets. The meeting will be for the purpose of planning a Daily Vacation Bible school for the colored to be held in Griffin this summer.

Prominent white persons who will speak on the program are Rev. Paul M. Watson, Professor George W. Wannamaker and Mrs. L. C. Warren. Colored speakers from the various schools and churches will also take part on the program. A special musical program has been arranged.

## Living Church Militant, This JUN 3 1933 COLORED CHURCHMEN OF GEORGIA MEET

THOMASVILLE, GA.—The twenty-eighth session of the Council of Colored Churchmen of Georgia and the thirteenth convention of the Woman's Auxiliary, was held at the Church of the Good Shepherd, Thomasville, May 9th to 11th. The council urged greater support of the educational institutions fostered by the American Church Institute for Negroes, the world-wide program of the Church, maintenance of the old time family altar, increased interest in self-support and a more general use of the suffragan episcopate within the area of the Fourth Province.

The Ven. J. Henry Brown directed the meeting because of the absence of Bishop Reese, who was recuperating from an attack of bronchitis. He pleaded with the delegates to maintain their self-respect and courage in these tense times. He also called attention to the increase of crime among young people, the letting down of fundamental moral and ethical standards, and indifferent attitude toward the God of their fathers. The annual sermon was preached by the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick.

Led by Mrs. C. C. Pittman, president of the Woman's Auxiliary of St. Thomas Church, Thomasville, a large delegation visited the convention of the Woman's Auxiliary. For this meeting, the

spiritual program was directed by the Rev. Charles H. Dukes who celebrated the corporate Communion; the Rev. J. Clyde Perry led the quiet hour, the Rev. G. H. Caution the meditation, and Archdeacon Brown delivered the annual message.

Special projects for the year by the Laymen's League and the Woman's Auxiliary are raising funds for the American Church Institute for Negroes and a student at the Bishop Payne Divinity School, Knoxville, Tenn. *News-Sentinel* June 1, 1933

## NEGRO WOMEN TO MEET

### 75 Delegates Expected at Synod Auxiliary Gathering

About 75 delegates will attend the eighth annual conference for negro women of the Women's Synodical Auxiliary of the Appalachian Synod to be held at Knoxville College June 3-10.

The conference is interdenominational, and delegates from other denominations as well as Presbyterians may attend.

Citizenship is the principal subject studied. Other subjects are Bible study, Sunday School methods, practical nursing, sanitation and health, improved home conditions, and community problems.

Registration and board and room for out-of-town delegates will be \$9 for the week. Local delegates will pay a registration fee of \$1.50.

Mrs. John L. Callaway, Route 7, and Mrs. Roy Bowditch, Harrill Hills, are the committee in charge of arrangements.

## TO HOLD MINISTERS INSTITUTE IN FLORIDA

LIVE OAK, Fla., Aug. 10. — A ministers institute will be held at Florida Memorial College here Aug. 14 to 18, inclusive. Among those who will deliver lectures are: Dr. W. L. Williams, of Tuske-

## SHREVEPORT, LA. JOURNAL

JUN 9 1933

## Negroes Hold Important Meeting.

One of the most important negro meetings on record in Louisiana is being held in Shreveport at this time, with several thousand persons in attendance. The gathering represents the twenty-eighth annual convention of the Negro Sunday School congress. Its sessions, which began yesterday with a program to continue five days, are being held at the Municipal Memorial auditorium, with many local negro religious workers, as well as the various delegates from thirty-odd states of the nation in attendance.

Many questions of importance are being considered at this great convention. They are of special interest to persons concerned about religious advancement. The talks, addresses, discussions and exchanges of ideas will furnish valuable information, inspiration and encouragement to those participating in the proceedings and to the army of religious workers and students they represent. In addition to verbal messages, the gathering is being impressed with demonstrations as to teaching methods and other plans for the advancement of Sunday school service.

The leaders of the congress are, in effect, conducting a school, teaching the Sunday school messengers what to give in the way of instruction and how to effectively present it to those among whom they labor in the cause of God's kingdom. In emphasizing the religious movement with which they are identified, they have a mammoth chorus which is providing impressive entertainment in connection with the musical features of the program. This chorus was assembled and trained in Shreveport, representing weeks of patient, devoted efforts by the local committee.

Shreveport was complimented in being selected as convention city for this important organization. The Journal is confident that it reflects sentiment of the entire community in assuring the visitors that they are heartily welcome, expressing the wish that they enjoy every moment of their stay, and also wishing complete success for the convention.

Speakers: Dr. John M. Ellison, Petersburg, Va.; Dr. F. G. Sanford, Jefferson City, Mo.; Dr. Willis J. King, Atlanta, Ga.; Dr. J. H. Dillard, Charlottesville, Va., and Arthur C. Wright, Washington, D. C., and others.

Various problems concerning church work, church management and relation of church to community and civic affairs will be discussed.



Church - 1933

General

# REPORT OF RECENT SEMINAR HELD AT YALE UNIVERSITY

**Dr. Proctor Is Optimistic; Frank Wilson Says Church Does Not Make Intellectual Appeal to College Students; Dr. Haynes Stresses Social Service.**

By IRVING K. MERCHANT

NEW YORK CITY, Jan. 5—Negro students preparing for religious work at Yale University were the initiators of the first conference seminar on the subject, "Whither the Negro Church," held at Yale Divinity School in April, 1931. An interesting report on this conference, just off the press, edited by Dr. William H. Holloway, shows in a manner the deep concern of these students in the trend of the Negro Church and what it means to the progress of character and life in America.

The Seminar discussed various problems of vital interest for genuine advancement in spiritual, social, and economic life. It discussed the church in its relation to the changes of our social order as well as in its attitude towards the great economic problems of today.

The report of this unique discussion is characterized by fairness and impartiality. The opinions expressed come from men in various walks of life. Thus we find A. Philip Randolph, general organizer and president of the Brotherhood of Sleeping Car Porters, giving his views on the relation of the Negro Church to economic problems, while Professor J. N. Ellison of the Virginia State College discusses the same subject, though from a somewhat different angle.

"The Negro Church and Our Changing Social Order" finds an exponent in Dr. George Edmund Haynes, secretary of the Commission on Race Relations, Federal Council of Churches. Attention is called to various changes in our social structure; the shifts in population, the change in economic institutions, especially in agriculture; the settlement in the urban centers and the necessary adjustment both to the wages and working conditions of industrial occupations, and to the health, housing and

a love for God and a love for humanity—it may yet surpass other Protestant faiths." He extols MacDonald and Ghadi and longs for some of their strategy on the part of the Negro in America.

A belief somewhat different from that of the previous speaker is set forth by the Rev. B. E. Mays, director of "A Study of the Negro Church," for the Institute of Social and Religious Research. He deplores the lack of adequate training among the ministry of the Church, one of the chief causes of inefficient leadership. He concurs with Frank Wilson in advocating severer requisites for ministerial training, as well as historical appreciation and higher standards for the seminaries.

Recognizing the weaknesses in the structure of the church on various social problems affecting the progress of the Negro, the Findings Committee of the Seminar calls attention to the need of attention of the church to the Negro in labor and the education of its membership in these problems through cooperation and church union in the promotion of "every bonafide enterprise that has for its purpose the economic emancipation and stability of the people." In race relations there is need for interracial conferences, cooperation between Negro and white ministers, interracial college seminars, and cooperation of public libraries in the furtherance of information on various aspects of racial problems. The general conclusion of this seminar is stated by the Findings Committee sets the task of the Negro church as one of "developing a more prophetic and fearless technique in making applicable the implications of the religion of Jesus in relation to our social order."

The report may be obtained for a small fee from Prof. Jerome Davis, Yale School of Religion, New Haven, Conn.

**INTERNATIONAL COUNCIL MEETING**  
Sessions to be Held in Hotel La Salle, Chicago

Members of the executive committee of the International Council of Religious Education will hold their 1933 session in Chicago. The La Salle Hotel is designated as the place of meeting. The first general session will be at 9:30 Monday

morning, Feb. 13th. There will be an afternoon session and a night meeting. This is repeated for Tuesday, Feb. 14th. Other meetings of this Council will open in Chicago as early as Monday, Feb. 6th, and each day thereafter until the close, there will be interesting sectional meetings.

The committee of the Educational Commission will open session the 6th and 7th, while the Professional and Advisory Sections will be held from Wednesday to Friday, Feb. 8, 9, 10. Sunday, Feb. 12th is designated as a day of rest and worship. The program mailed out for this session reached Nashville this week.

The National Baptist Publishing Board's representatives in the Council consist of Drs. E. R. Carter of Atlanta, Ga.; J. P. Robinson of Little Rock, Ark.; E. H. Borden of Beaumont, Texas; Ernest Hall of Cleveland, O.; Miss S. B. Wilson and Rev. Henry A. Boyd of this city.

It was not stated from Secretary Boyd's office just how many of these will be detailed to support the program and attend the session.

**EMOTIONAL RELIGION OF NEGRO SEEN DYING**

**'Shouting' Sermon Rare Today, Ministers Report in Book on Racial Church.**

The Negro is "overchurched," the teaching of religion in Negro churches is at a "low ebb," and the congregations are less responsive to emotional appeals, according to a report published today by the Institute of Social and Religious Research under the title, "The Negro's Church."

The authors of the book, Benjamin Elijah Mays and Joseph William Nicholson, Negro ministers and sociologists, say that there are forty-seven churches concentrated in the Fourth Ward of Atlanta, comprising an area of less than one and one-quarter square miles.

"Scores of churches in close proximity to one another and often of the same denomination, many with

only a 'handful of people,' are doing the same type of work; in many instances they are doing it poorly, and in addition are competing against one another," they say. The authors add that the "other-worldly, highly emotional type of preaching" is passing, because ministers often experience great difficulty in getting their hearers to shout and cry "Amen." "The shouting, highly emotional sermon cannot survive except in an atmosphere where the response is spontaneous and warm," they write, "and two years' observation during the period of this study would lead one to believe that the 'shout' sermon is rapidly on the wane." Almost invariably, they report, ministers condemned the old-style excessive emotionalism in preaching but "many who condemned it were found doing it."

**Negroes Plan Bible Conference Here**  
2-23-33

Dr. W. M. Dinkins, negro minister, announced yesterday that Montgomery had been selected for the National Negro Bible Conference and Religious Chautauqua School. The conference will open March 12 and continue through April 1. A feature will be a special chorus of 500 and to include many members of the Tuskegee Institute. The Congress is sponsored by the Florida Lincoln Industrial College and Bible Training School. The program will include addresses on religious training and negro work, and the establishment of a branch of the Florida Lincoln Christian Education Association.

Brooklyn, N. Y. Eagle

**FEB 27 1933**

**The Negro and Emotional Religion.**

The churches of the colored people, according to a survey made by two of their own ministers, are experiencing a change, for good or for ill. The Rev. Benjamin Elijah Mays and the Rev. Joseph William Nicholson report:

The other-worldly, highly emotional type of preaching is passing, because ministers often experience great difficulty in getting their hearers to shout and cry "Amen."

For Caucasians as well as for Afro-Americans this observation stimulates thought. Most of us know that the "other-worldly, highly emotional sermon" and the response thereto are not distinctively of Negro origin. Indeed, they were borrowed from the camp-meeting enthusiasms of the whites, which are still persistent in some areas of the South, where the Dayton, Tennessee, theology prevails. That the Negroes evolved a super-emotionalism their thinkers will not deny.



The connotation of the adjective "other-worldly" with "highly emotional" should interest many white pastors. If the hope of heaven and the fear of hell—both selfish motives—are to be preached as governing human conduct and preacher and hearers are equally convinced that nonbelievers will burn forever and ever in a Gehenna, religion simply has to be emotional. But such preaching is rare in churches at centers of education and cultivation. We may say that "this-worldly" sermons, calm, reasoning, instructive, are the rule and that there are few exceptions.

A like shift of religious and spiritual outlook for the colored people was an inevitable outcome, as they struggled more and more successfully to get out of the jungle of economic oppression, which was and to some extent still is the successor of the slavery their fathers and mothers endured. They, too, have come to realize that whatever hell or heaven may be, "the religion of the plumb line is always orthodox." Or to turn from "Adam Bede" to Holy Writ: "If a man say 'I love God' and hateth his brother, the same is a liar, for if he loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Most cultivated people see religion as what it is etymologically, something that binds one, not to a creed but to conduct that is pro-social, worthy and unselfish.

## BROOKLYN N. Y. EAGLE

FEBRUARY 27, 1933

### The Negro and Emotional Religion

The churches of the colored people, according to a survey made by two of their own ministers are experiencing a change, for good or for ill. The Rev. Benjamin Elijah Mays and the Rev. Joseph William Nicholson report:

The other-worldly, highly emotional type of preaching is passing, because ministers often experience great difficulty in getting their hearers to shout and cry "Amen."

For Caucasians as well as for Afro-Americans this observation stimulates thought. Most of us know that the "other-worldly, highly emotional sermon" and the response thereto are not distinctively of Negro origin. Indeed, they were borrowed from the camp-meeting enthusiasm of the whites, which are still persistent in some areas of the South, where the Dayton, Tennessee, theology prevails. That the Negroes evolved a super-emotionalism their thinkers will not deny.

The connotation of the adjective "other-worldly" with "highly emotional" should interest many white pastors. If the hope of heaven and the fear of hell—both selfish motives—are to be preached as governing human conduct and preacher and hearers are equally convinced that nonbelievers will burn forever and ever in a Gehenna, religion simply has to be emotional. But such preaching is rare in churches at centers of education and cultivation. We may say that "this-worldly" sermons, calm, reasoning, instructive, are the rule and that there are few exceptions.

A like shift of religious and spiritual outlook for the colored people was an inevitable outcome, as they struggled more and more successfully to get out of the jungle of economic oppression, which was and to some extent still is the successor of the slavery their fathers and mothers endured. They, too, have come to realize that whatever hell or heaven may be, "the religion of the plumb line is always orthodox." Or to turn from "Adam Bede" to Holy Writ: "If a man say 'I love God' and hateth his brother, the same is a liar, for if he loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Most cultivated people see religion as what it is etymologically, something that binds one, not to a creed but to conduct that is pro-social, worthy and unselfish.

## Negro Church And The Negro Youth

3-25-33

By BISHOP E. D. W. JONES

The Pittsburgh Courier asks: "Will the Negro Church meet the challenge of present day Negro Youth?" The educated Negro youth is the lament. Let us discuss this question frankly and honestly from the standpoint, first, of how the Negro Church sees the problem. The church is not dumb, not indifferent. There is a class of youthful Negroes whose attitude toward religion and pompous air in referring to the Negro church who do not constitute a period of spiritual decadence of challenge to the Negro church, but mankind" and with an inheritance rather theirs is a matter of personal salvation and a complete change of heart and purpose. The flippancy, pedantic, mannish, sneering, giggling, pretentious set, who defy good manners to insult, crush the feelings of sincere religionists and belittle earnest effort; these do not offer any challenge to the Negro church, they incite pity and are objects of divine forbearance. But the humble earnest seeker after truth, who wants religious certainty in the midst of so much religious confusion, who are expecting the church to give them some definite idea of the meaning of life, who want interpretation of the Bible and Christianity that will serve them in this modern day of perplexities, who want authority aside from creed and orthodoxy, who want really to know if the principles of Jesus are for this practical every day life, who are looking for the church to give them moral leadership and political and social direction, who seriously are concerned about immortality, personality, forgiveness, Jesus in economic affairs and for comfort in distress; in these we recognize that there is not only a specific racial challenge but a challenge to the whole Christian church. Now we must remember that the religious revolt of youth is not new, or we have forgotten our own youth's revolt, and every youth's age has its religious and parental strictures. It may be somewhat new to the Negro of this period because of its flare and flame, but not to the awakened. The Negro church has had such dominant sway over the development of the life and the community, because of its unique achievements and family instruction that it was never thought seriously that any wholesale withdrawals from its sacred shrine could be possible. We are, however, just developing a college constituency, saturated with the general trend and spirit of the universal religious revolution appreciatively large enough to affect noticeable change. Our youth, as Dr. Schweitzer laments in

his recent book, "were born into a period of spiritual decadence of mankind" and with an inheritance rather theirs is a matter of personal salvation and a complete change of heart and purpose. The flippancy, pedantic, mannish, sneering, giggling, pretentious set, who defy good manners to insult, crush the feelings of sincere religionists and belittle earnest effort; these do not offer any challenge to the Negro church, they incite pity and are objects of divine forbearance. But the humble earnest seeker after truth, who wants religious certainty in the midst of so much religious confusion, who are expecting the church to give them some definite idea of the meaning of life, who want interpretation of the Bible and Christianity that will serve them in this modern day of perplexities, who want authority aside from creed and orthodoxy, who want really to know if the principles of Jesus are for this practical every day life, who are looking for the church to give them moral leadership and political and social direction, who seriously are concerned about immortality, personality, forgiveness, Jesus in economic affairs and for comfort in distress; in these we recognize that there is not only a specific racial challenge but a challenge to the whole Christian church. Now we must remember that the religious revolt of youth is not new, or we have forgotten our own youth's revolt, and every youth's age has its religious and parental strictures. It may be somewhat new to the Negro of this period because of its flare and flame, but not to the awakened. The Negro church has had such dominant sway over the development of the life and the community, because of its unique achievements and family instruction that it was never thought seriously that any wholesale withdrawals from its sacred shrine could be possible. We are, however, just developing a college constituency, saturated with the general trend and spirit of the universal religious revolution appreciatively large enough to affect noticeable change. Our youth, as Dr. Schweitzer laments in

Then, too, our race has been deceived by the oft repeated statement that it was the most religious on earth and therefore special favors were shown them by the Almighty not shown to others. I admit that religion has been the Negro's strongest prop in the days of his adversity because he had nothing else upon which to lean that gave him so much comfort and hope but this new intelligent self-determining young Negro of another day and another philosophy of the religious relationship that should be encouraged among men, saw the same favored race of heaven ostracized, grovelling in ghettos and alleys, disfranchised, lynched, jim crowed, segregated and denied the common amenities of life, he audaciously asked as one of old "Where is the Lord God of Elijah."



# Nat'l Convention of Christian Churches

Messengers to the National Christian Convention left this city Sunday night and Monday night to attend their 1931 Convention that is being held at the First Christian Church in the Queen City. Mrs. Preston Taylor, who is the president of the women's division, and a number of her friends were in the party that went out Sunday night. Her husband, the late Preston Taylor, served for a number of years as president of the national body. He also headed up the state convention.

# COMMUNITY CHURCHES SHOW HEALTHY GROWTH

9-8-33  
CHICAGO (ANP) — A constructive program was outlined at the 10th annual session of the Council of Community churches of the United States and elsewhere when it convened at the Metropolitan Community church here, recently for five days. The Rev. Frederick Douglas of Baltimore, Md., was elected president of the council; the Rev. Joseph M. Evans, by popular vote was elected vice president, and Miss Magnolia M. Lewis was elected secretary.

The Woman's department was changed to the Christian Service department by an amendment, and Mrs. Mary Stokes, of Gary, Indiana was elected to head the group.

The business report of the session disclosed that there are 25 churches with as many pastors in the council; the churches have a combined membership of 14,000 members; the value of the church property was set at more than \$714,000 and the total amount of money collected was \$88,000.

# Leaders Of Over 100 Faiths Meet In Chicago To Discuss World's Ills

CHICAGO, Aug. 26.—(P)—Leaders of a hundred or more faiths, philosophies and convictions, which have attracted followers in all quarters of the world, today began a search for a spiritual cure for the world's physical woes.

Priest, swami, rabbi, professor, teacher and preacher will in the next 22 days exchange the views of Asia, Africa, Europe and the Western world on entirely temporal affairs—leisure and liquor, men and machines, war, poverty and unemployment.

The attention given these matters, it is explained by leaders of the world fellowship of faith which is sponsoring the meeting, distinguishes this Congress from the convention of religions held as part of the last World's Fair.

But more abstract matters will be discussed by part of the delegates, who have paid their own expenses to take part in the symposium. "Ahisma," "Pan-European," "United States of the World" are to be considered in the first week, and prayer, Jainism, sin, theosophy, ceremoniala, beliefs and ideas in the third, with a place provided for a discussion of the oldest and the newest, including in the latter the effect of nudism on religion.

The Maharajah Gaekwar of Baroda, 71-year-old ruler of 2,000,000 Indians, and said to be the fourth richest man in the world, opens the Parliament tomorrow night with a paper on religion in a changing world. Other Indian leaders will follow him.

American participants include Dear Roscoe Pound of Harvard's law school, Margaret Sanger, champion of birth control, former Governor Phillip LaFollette of Wisconsin, Percy Mac Kaye, playwright, Robert Herrick, novelist, professors of philosophy and religion, manufacturers and editors. Bishops of the Protestant churches will share the speaker's platform with leaders of bahai and the theosophical societies, rosicrucians and founders of the newest institutions and societies, ranging from the self-realization fellowship of California to Shakti-Ashram of India.

The head of the Hindu religion, His Holiness Jagadguru Sri Shankaracharya, will leave India for the meeting. It is the first time in 1,100 years the ruler of that faith has left his country.

# WAR ON INTOLERANCE PLANNED BY LAYMEN

*Constitution*  
9-12-33  
Religious and Racial Bigotry  
To Be Attacked in Edu-  
cational Campaign.

*Atlanta, Ga.*  
NEW YORK, Sept. 11.—(AP)—Directed against religious and racial intolerance in American life, a country-wide educational campaign supported by a national advisory council of prominent laymen is to get underway this fall.

The plan was announced Sunday night by Newton D. Baker, Roger W. Straus and Professor Carlton J. H. Hayes, respectively, Protestant, Jewish and Catholic co-chairmen of the national conference of Jews and Christians, under whose auspices the campaign will be waged.

The drive, which is intended to promote co-operation among Catholics, Jews and gentiles, will have as one of its features a discussion tour of the country by a priest, a rabbi and a minister.

General Hugh S. Johnson, NRA administrator, was among the first to accept the conference's invitation to be a member of the advisory committee, the announcement said. So far, 300 men—government leaders, businessmen, educators, authors, publishers—from 44 states and the District of Columbia have accepted places on the council.

"We Catholics, Jews and Protestants have got to learn to live together amicably, even while we may differ strenuously," Everett R. Clinchy, director of the conference, declared.

He said his group's purpose was "to moderate and finally to eliminate a system of prejudices which disfigures and distorts our business, social and political relations—a purpose which we hold to be of deep significance to the United States, where tolerance and religious freedom are ideas cherished since the founding of the colonies, and which will aid in averting in this country such disastrous results as have attended, for example, recent outbreaks of intolerance against Jews in Germany and Catholics in Spain."

## Need of Better Training For the Negro Ministry Urged by Bishop Therkild

Editor Constitution: It is amazing to read in the recent report of the general education board that since 1902 a total of more than \$32,000,000 has been spent in advancing negro education. Even during 1931-32 in spite of financial stress \$1,416,290 was appropriated for the advancement of negro institutions. Of these large sums, practically nothing has been given for the training of negro ministers.

Gammon Theological Seminary the only institution that has considerable endowment, the principal of which for 50 years has been held intact. During the last three years, however, the income has been seriously cut through lack of interest payment and foreclosures of mortgages.

After 50 years of identification with the religious and educational life of the negro race, I have the deep conviction that adequate equipment for training schools for the minister is imperative if the strength and progress of the church is to be maintained.

W. P. THERKIELD,  
Chairman Committee on Worship  
Federal Council of the Churches  
Christ in America.  
New York, Sept. 15, 1933.  
**THE NEGRO MINISTRY.**

Attention is called by Bishop Wilbur F. Thirkield, chairman of the committee on worship of the Federal Council of Churches of Christ in America, in a communication appearing on the opposite page, to the fact that an inexcusably small part of the large sums being spent for negro education is devoted to the training of young negroes for the ministry. 9 17 33

Bishop Thirkield, who founded Hampton Theological Seminary in Atlanta and served as its president for nearly 30 years, points out in a recent magazine article, which he also sends The Constitution, that three-fourths of the present urban negro ministry have only limited training; over 90 per cent of the rural ministry have not gone beyond the high school, and because of his absentee pastoral relationship the rural minister is more of a preacher than a pastor.

The negro during the last two generations has been lead by its ministry, despite lack of preparation for leadership, because the masses of the race were largely illiterate. Now this leadership is threatened.

The education has come to the training of negro ministers, Bishop Thirkield, because while millions have been made available for collegiate and professional education in the past 25 years, new Dillard University at New Orleans, Louisiana, and Atlanta University are re-dollars has been added to the endowment. But not five thousand dollars. Gov-ceiving millions for equipment and endowment of half million given in the

Commenting on the situation regarding theological schools for the city has advanced from \$200,000 toally no additional provision for the equipment of a medical building cost-been made for the equipment of a half million has been erected preachers and church leaders.

Meharry Medical College has received Gammon Theological Seminary is a plant investment of over \$2,000,000 the only theological school for negroes besides endowment. Fisk, Wiley, thew even moderate equipment and

While millions have been made available for collegiate and professional education in the past 25 years, new Dillard University at New Orleans, Louisiana, and Atlanta University are re-dollars has been added to the endowment. But not five thousand dollars. Gov-ceiving millions for equipment and endowment of half million given in the



Church - 1933

# Nat'l Convention of Christian Churches

Nineteen Thirty-three  
Conclave at Cincinnati

Nashville Globe  
The National Christian Convention left this city Sunday night and Monday night to attend their 1933 Convention that is being held at the First Christian Church in the Queen City. Mrs. Preston Taylor, who is the president of the women's division, and a number of her friends were in the party that went out Sunday night. Her husband, the late Preston Taylor, served for a number of years as president of the national body. He also headed up the state convention.

The Christian Church is not only doing home mission work and foreign mission work, but it has the Christian Endeavor Division and is pushing the educational program. One of their best schools is the Jarvis Institute located at Hawkins, Texas. Five or six churches in Nashville were eligible to representation, but it was not known just how many took advantage of it to send their messengers and delegates, because of the present period of financial depression.

## COMMUNITY CHURCHES SHOW HEALTHY GROWTH

9-8-33  
CHICAGO (ANP) — A constructive program was outlined at the 10th annual session of the Council of Community Churches of the United States and elsewhere when it convened at the Metropolitan Community church here, recently for five days. The Rev. Frederick Douglas of Baltimore, Md., was elected president of the council; the Rev. Joseph M. Evans, by popular vote was elected vice president, and Miss Magnolia M. Lewis was elected secretary.

The Woman's department was changed to the Christian Service department by an amendment, and Mrs. Mary Stokes, of Gary, Indiana was elected to head the group.

The business report of the session disclosed that there are 25 churches with as many pastors in the council; the churches have a combined membership of 14,000 members; the value of the church property was set at more than \$714,000 and the total amount of money collected was \$88,000.

## Leaders Of Over 100 Faiths Meet In Chicago To Discuss World's Ills

CHICAGO, Aug. 26. (P) — Leaders of a hundred or more faiths, philosophies and convictions, which have attracted followers in all quarters of the world, today began a search for a spiritual cure for the world's physical woes.

Priest, swami, rabbi, professor, teacher and preacher will in the next 22 days exchange the views of Asia, Africa, Europe and the Western world on entirely temporal affairs—leisure and liquor, men and machines, war, poverty and unemployment.

The attention given these matters, it is explained by leaders of the world fellowship of faiths which is sponsoring the meeting, distinguishes this Congress from the convention of religions held as part of the last World's Fair.

But more abstract matters will be discussed by part of the delegates, who have paid their own expenses to take part in the symposium. "Ahisma," "Pan-Europeanism," "United States of the World" are to be considered in the first week, and prayer, jainism, sin, theosophy, ceremonial, beliefs and ideas in the third, with a place provided for a discussion of the oldest and the newest, including in the latter the effect of nudism on religion.

The Maharajah Gaekwar of Baroda 71-year-old ruler of 2,000,000 Indians and said to be the fourth richest man in the world, opens the Parliament tomorrow night with a paper on religion in a changing world. Other Indian leaders will follow him.

American participants include Dear Roscoe Pound of Harvard's law school Margaret Sanger, champion of birth control, former Governor Phillip LaFollett of Wisconsin, Percy Mac Kaye, playwright, Robert Herrick, novelist, professors of philosophy and religion, manufacturers and editors. Bishops of the Protestant churches will share the speaker's platform with leaders of bahai and the theosophical societies, rosicrucians and founders of the newest institutions and societies, ranging from the self-realization fellowship of California to Shakti-Ashram of India.

The head of the Hindu religion, His Holiness Jagadguru Sri Shankaracharya, will leave India for the meeting. It is the first time in 1,100 years the ruler of that faith has left his country.

## WAR ON INTOLERANCE PLANNED BY LAYMEN

9-12-33  
Religious and Racial Bigotry To Be Attacked in Educational Campaign.

NEW YORK, Sept. 11. (P) — Directed against religious and racial intolerance in American life, a country-wide educational campaign supported by a national advisory council of prominent laymen is to get underway this fall.

The plan was announced Sunday night by Newton D. Baker, Roger W. Straus and Professor Carlton J. H. Hayes, respectively, Protestant, Jewish and Catholic co-chairmen of the national conference of Jews and Christians, under whose auspices the campaign will be waged.

The drive, which is intended to promote co-operation among Catholics, Jews and gentiles, will have as one of its features a discussion tour of the country by a priest, a rabbi and a minister.

General Hugh S. Johnson, NRA administrator, was among the first to accept the conference's invitation to be a member of the advisory committee, the announcement said. So far 300 men—government leaders, businessmen, educators, authors, publishers—from 44 states and the District of Columbia have accepted places on the council.

"We Catholics, Jews and Protestants have got to learn to live together amicably, even while we may differ strenuously," Everett R. Clinchy, director of the conference, declared.

He said his group's purpose was "to moderate and finally to eliminate a system of prejudices which disfigures and distorts our business, social and political relations—a purpose which we hold to be of deep significance to the United States, where tolerance and religious freedom are ideals cherished since the founding of the colonies, and which will aid in averting in this country such disastrous results as have attended, for example, recent outbreaks of intolerance against Jews in Germany and Catholics in Spain."

## Need of Better Training For the Negro Ministry Urged by Bishop Thirkield

Editor Constitution: It is amazing to read in the recent report of the general education board that since 1902 a total of more than \$32,000,000 has been spent in advancing negro education. Even during 1931-2 in spite of financial stress \$1,416,299 was appropriated for the advancement of negro institutions. Of these large sums, practically nothing has been given for the training of negro ministers.

Gammon Theological Seminary is the only institution that has considerable endowment, the principal of which for 50 years has been held intact. During the last three years, however, the income has been seriously cut through lack of interest payment and foreclosures of mortgages.

After 50 years of identification with the religious and educational life of the negro race, I have the deep conviction that adequate equipment for training schools for the ministry is imperative if the strength and progress of the church is to be maintained.

W. P. THERKIELD,  
Chairman Committee on Worship of  
Federal Council of the Churches of  
Christ in America.  
New York, Sept. 15, 1933.  
THE NEGRO MINISTRY.

Attention is called by Bishop Wilbur P. Thirkield, chairman of the committee on worship of the Federal Council of Churches of Christ in America, in a communication appearing on the opposite page, to the fact that an inexcusably small part of the large sums being spent for negro education is devoted to the training of young negroes for the ministry.

9-17-33  
Bishop Thirkield, who founded Gammon Theological Seminary in Atlanta and served as its president for nearly 30 years, points out in a recent magazine article, which he also sends The Constitution, that "three-fourths of the present urban negro ministry have only limited training; over 90 per cent of the rural ministry have not gone beyond the high school, and because of his absentee pastoral relationship the rural minister is more of a preacher than a pastor."

Atlanta, Ga.  
The negro during the last two generations has been lead by its ministry, despite lack of preparation for leadership, because the masses of the race were largely illiterate. Now this leadership is threatened,

Editorial support for Howard University. In starting contrast, practically no additional provision has been made for the equipment of the church. A medical building has been erected, preachers and church leaders. Meharry Medical College has received Gammon Theological Seminary is a plant investment of over \$2,000,000, the only theological school for negroes besides Dillard University. Fisk, Wiley, with even moderate equipment and new Dillard University are redollars has been added to the endowment of millions for equipment and endowment of a half million given in the



years from 1885 to 1893.

No race is more susceptible to religious leadership than the negro, a fact that makes all the more important the proper training of preachers to occupy the pulpits of the negro churches.

The friends of the race who have given so liberally toward its emancipation from ignorance have erred in the lack of support which has been given to the development of institutions like Gammon Theological Seminary. Instead of being the only college of its kind, it should be one of many, the graduates of which would assume their places of leadership fully equipped for the responsible obligation resting upon them.

## ATLANTA, GA. CONSTITUTION

SEP 17 1933  
THE NEGRO MINISTRY.

Attention is called by Bishop Wilbur P. Thirkield, chairman of the committee on worship of the Federal Council of Churches of Christ in America, in a communication appearing on the opposite page, to the fact that an inexcusably small part of the large sums being spent for negro education is devoted to the training of young negroes for the ministry.

Bishop Thirkield, who founded Gammon Theological Seminary in Atlanta and served as its president for nearly 30 years, points out in a recent magazine article, which he also sends The Constitution, that "three-fourths of the present urban negro ministry have only limited training; over 90 per cent of the rural ministry have not gone beyond the high school, and because of his absentee pastoral relationship the rural minister is more of a preacher than a pastor."

The negro during the last two generations has been lead by its ministry, despite lack of preparation for leadership, because the masses of the race were largely illiterate.

Bishop Thirkield, who founded Gammon Theological Seminary in Atlanta and served as its president for nearly 30 years, points out in a recent magazine article, which he also sends The Constitution, that "three-fourths of the present urban negro ministry have only limited training; over 90 per cent of the rural ministry have not gone beyond the high school, and because of his

garding theological schools for the training of negro ministers, Bishop Thirkield says:

While millions have been made available for collegiate and professional education in the past 25 years, only a few thousands have been given for the training of ministers. Government support for Howard University has advanced from \$200,000 to \$1,750,000. A medical building costing a half million has been erected. Meharry Medical College has received a plant investment of over \$2,000,000 besides endowment. Fisk, Wiley, the new Dillard University at New Orleans, and Atlanta University are receiving millions for equipment and endowment. In startling contrast, practically no additional provision has been made for the equipment of preachers and church leaders.

Gammon Theological Seminary is the only theological school for negroes with even moderate equipment and endowment. But not five thousand dollars has been added to the endowment of a half million given in the years from 1885 to 1893.

No race is more susceptible to religious leadership than the negro, a fact that makes all the more important the proper training of preachers to occupy the pulpits of the negro churches.

The friends of the race who have given so liberally toward its emancipation from ignorance have erred in the lack of support which has been given to the development of institutions like Gammon Theological Seminary. Instead of being the only college of its kind, it should be one of many, the graduates of which would assume their places of leadership fully equipped for the responsible obligation resting upon them.

Atlanta, Ga. Constitution  
September 17, 1933  
THE NEGRO MINISTRY.

Attention is called by Bishop Wilbur P. Thirkield, chairman of the committee on worship of the Federal Council of Churches of Christ in America, in a communication appearing on the opposite page, to the fact that an inexcusably small part

of the large sums being spent for negro education is devoted to the training of young negroes for the ministry.

Bishop Thirkield, who founded Gammon Theological Seminary in Atlanta and served as its president for nearly 30 years, points out in a recent magazine article, which he also sends The Constitution, that "three-fourths of the present urban negro ministry have only limited training; over 90 per cent of the rural ministry have not gone beyond

absentee pastoral relationship the rural minister is more of a preacher than a pastor."

The negro during the last two generations has been lead by its ministry, despite lack of preparation for leadership, because the masses of the race were largely illiterate. Now this leadership is threatened, writes Bishop Thirkield, because while education has come to the masses but little improvement has been witnessed in the preaching which was "often a combination of sound and fury, because the preachers had never been taught to think."

Commenting on the situation regarding theological schools for the training of negro ministers, Bishop Thirkield says:

While millions have been made available for collegiate and professional education in the past 25 years, only a few thousands have been given for the training of ministers. Government support for Howard University has advanced from \$200,000 to \$1,750,000. A medical building costing a half million has been erected. Meharry Medical College has received a plant investment of over \$2,000,000 besides endowment. Fisk, Wiley, the new Dillard University at New Orleans, and Atlanta University are receiving millions for equipment and endowment. In startling contrast, practically no additional provision has been made for the equipment of preachers and church leaders.

Gammon Theological Seminary is the only theological school for negroes with even moderate equipment and endowment. But not five thousand dollars has been added to the endowment of a half million given in the years from 1885 to 1893.

No race is more susceptible to religious leadership than the negro, a fact that makes all the more important the proper training of preachers to occupy the pulpits of the negro churches.

The friends of the race who have given so liberally toward its emancipation from ignorance have erred in the lack of support which has been given to the development of institutions like Gammon Theological Seminary. Instead of being the only college of its kind, it should be one of many, the graduates of which would assume their places of leadership fully equipped for the responsible obligation resting upon them.

Atlanta, Ga. Constitution  
September 17, 1933

## Need of Better Training For the Negro Ministry Urged by Bishop Thirkield

Editor Constitution: It is amazing to read in the recent report of the general education board that since 1902 a total of more than \$32,000,000 has been spent in advancing negro education. Even during 1931-2, in spite of financial stress, \$1,416,293 was appropriated for the advancement of negro institutions. Of these large sums, practically nothing has been given for the training of negro ministers.

Gammon Theological Seminary is the only institution that has considerable endowment, the principal of which for 50 years has been held intact. During the last three years, however, the income has been seriously cut through lack of interest payment and foreclosures of mortgages.

After 50 years of identification with the religious and educational life of the negro race, I have the deep conviction that adequate equipment for training schools for the ministry is imperative if the strength and progress of the church is to be maintained.

W. P. THERKIELD,  
Chairman Committee on Worship of  
Federal Council of the Churches of  
Christ in America.  
New York, Sept. 15, 1933.

## ATLANTA, GA. CONSTITUTION

SEP 17 1933

## Need of Better Training For the Negro Ministry Urged by Bishop Thirkield

Editor Constitution: It is amazing to read in the recent report of the general education board that since 1902 a total of more than \$32,000,000 has been spent in advancing negro education. Even during 1931-2, in spite of financial stress, \$1,416,293 was appropriated for the advancement of negro institutions. Of these large sums, practically nothing has been given for the training of negro ministers.

Gammon Theological Seminary is the only institution that has considerable endowment, the principal of which for 50 years has been held intact. During the last three years, however, the income has been seriously cut through lack of interest payment and foreclosures of mortgages.

After 50 years of identification with the religious and educational life of the negro race, I have the deep conviction that adequate equipment for training schools for the ministry is imperative if the strength and progress of the church is to be maintained.

W. P. THERKIELD,  
Chairman Committee on Worship of  
Federal Council of the Churches of  
Christ in America.  
New York, Sept. 15, 1933.

Atlanta, Ga. Gazette  
October 18, 1933

## NEGRO BISHOPS HERE

Bishops E. B. Mitchell of Chattanooga, Joseph J. Higgs of Washington, D. C., Rev. J. H. Hughes and Joseph Barner, all negroes and representatives of the Modern Educational and Religious Bureau are in the city distributing literature in regard to their organization which is for a number of purposes namely to each that the south is the natural home of the negro, that the southern white man is the negro's friend that along with a number of other worthwhile principles and rules. Bishop Mitchell and his aides were asking that they be given a fair hearing. He commended the high standard of the Morristown negro population. He urged that all go to work, stop grumbling, respect everyone and continue to grow physically, mentally religiously and agriculturally.



Church-1933

New York Evening Journal

JAN 16 1933

# Thousands in Harlem Hail Preacher as 'New Messiah'

By WILLIAM G. HOSTE.

Take Brother Alexander's word: It is the new word that elevated their color or it, the Rev. Divine is the new worded brothers and sisters to sheer hysteria.

"He don't say he's God. Oh, no," said Brother Alexander. "He don't say what he is one way or the other. But I say he's God. I know he is God and I can prove it. And all these people here know he's God."

We were sitting on the edge of the Star Casino in Harlem. In the audience 3,000 negroes swayed to the rhythm of a spiritual set to savage jungle music—swayed and lifted their arms, swayed and stamped, swayed and clapped their hands.

We were talking of the Rev. Major C. Divine—that's the way he's listed in the Nassau County courts where he was convicted of maintaining a nuisance by holding religious meetings in his home in Sayville; that's the way he's listed in the Appellate Division of the Supreme Court, which set aside his conviction.

## 'FATHER' TO FLOCK.

But to the 3,000 singing, swaying members of his congregation he is "Father."

Brother Alexander was running the meeting. Father had a meeting in Orange and another in Newark. He could not see his Harlem flock until nearly midnight. But they came at 8 o'clock in the morning and stayed all day. When they got hungry they went down stairs, where a chicken dinner for 30 cents was served by the Silent Angelic Eating Committee.

Those who couldn't afford the ministrations of the Silent Angelic Eating Committee had brought their lunch and they munched sandwiches during lulls in the singing or the verbal testimony of the power of the dynamic, bald little colored man who is hailed in Harlem and Philadelphia and Richmond and Newark and in the negro settlements in Long Island as the New Christ.

## WHITES TAKE PART.

Scattered through the congregation were white faces. They chanted the same songs, they

shouted the same testimonials, writhed and twisted in the same worded brothers and sisters to sheer hysteria.

"There's a little girl going to testify," said Brother Alexander. A dusky child of 13 was standing on a chair. Her voice raised in a babyish treble:

"I thank you Father. I was looking in a window on 125th St. last week and I saw a raincoat and I said to myself, I wish I had a raincoat, and my sister gave me a package yesterday, thank you, Father, and I opened it up and it was a raincoat. Thank you, Father."

Some one started another of the chanting songs. The 3,000 persons packed in the hall took up the rhythm with a stamping of feet and a clapping of hands that started the ancient crystal chandeliers swinging in unison.

A makeshift orchestra of half a dozen guitars, two violins and a xylophone supplied the throbbing beat. Only the tom-tom was missing. A slender Negro youth in a light gray suit twisted and grimaced, waved his arms and uttered babbling sounds.

"What's the matter with him?" I asked Brother Alexander.

"He's filled with the Holy Ghost. When they get that way they can't hurt themselves. See, he's walking backwards through them chairs knocking them down and he ain't hurting himself a bit. Sometimes when the people goes out of here at night they get the Holy Ghost on the way home and then the police thinks they's crazy and locks them up. But they get out soon. Thank you, father."

## "GET HOLY GHOST."

More of the vast congregation got the Holy Ghost. Women climbed out of their seats into the aisles and danced up and down. Men twirled and twisted. A woman began rolling over and over across the stage. The singing grew louder and louder and then gradually

Brother Alexander excused himself.

"I got to preach to them," he

said. "I got to keep this meeting going."

He exhorted his listeners to abjure sin.

"Sin is not in the body," he shouted. "God made the body and God won't let sin in his works. Sin is in the spirit."

"Father Divine is the Father," cried Brother Alexander. "Father Divine is God. The school books teach that George Washington was the father of his country. What a lie! Father Divine is the Father."

"This is the message I bring to you from the Father. He says you must get the word of God free because if the word of God was not free Mr. Rockefeller and Mr. Morgan would buy it up for themselves."



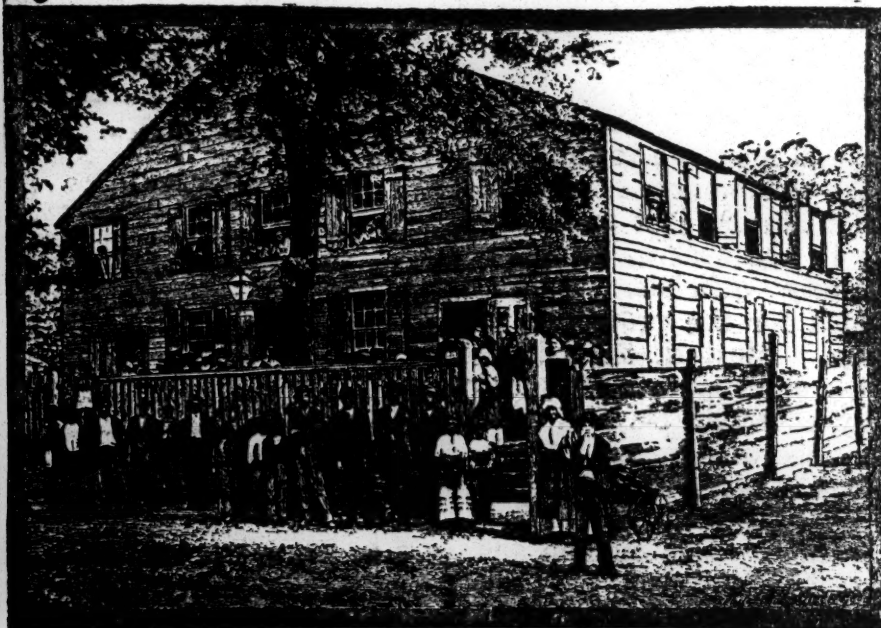
Church-1933

Historical.

## First Negro Church Established in America

WINSTON SALEM, N. C.  
SENTINEL

FEB 24 1933  
Good Work Continues



*Picture 1-12-33*  
The above is the likeness of the first Negro church established in America. It was established in 1788 and was built on the site now occupied by the First Bryan Baptist Church, Bryan street, west of West Broad. The congregation will celebrate its 145th anniversary next week.

Away back in 1822 a group of women at Home Moravian Church realized some provision should be made for the spiritual welfare of the Negroes. So these women, sixty-four, according to the official register, organized into the Woman's Missionary Society. That was more than a hundred years ago, but from one generation to another this work has been carried on successfully, and some extensions have been made to include projects in South Africa.

The work was started when the Negroes were slaves or domestic help. But this work has not ceased in interest even though the city has been greatly developed, the number of Negroes has been vastly increased and the city has grown from a tiny village to one of the largest in the state. What is of particular interest is that they have a white pastor, and that some of the finest men and women in the Moravian Church takes an active part in the church work regularly.

The city has many distinctions. Now we are reminded that the oldest organization of women was established right in the heart of Salem, and that for more than a century it has been serving continuously.

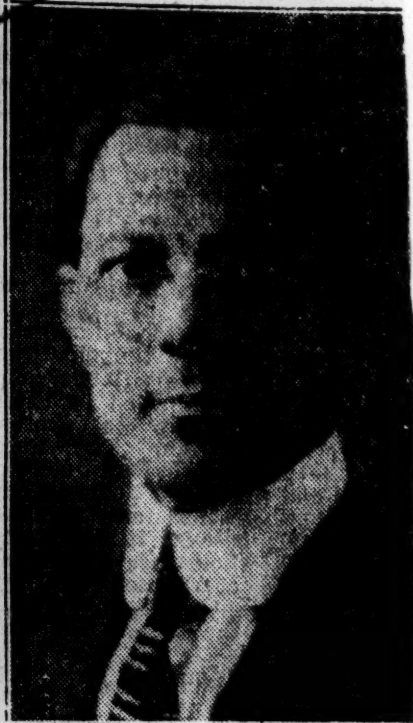
The organization has chosen well when it has decided to again have as its head Miss Adelaide Fries.



Church-1933

Kodesh.

### Sect Founder



REV. F. R. KILLINGSWORTH

### Kodesh Church Holds All-Day Services

*The Afro American*  
CAMDEN, N.J.—An all-day meeting was held last Sunday at Wiley M.E. Church, 635 S. Third Street when the Rev. F. R. Killingsworth, founder and supervising elder of the Kodesh Church of Emanuel 51st and Brown Streets, Philadelphia, appeared as the principal attraction. The Rev. Mr. Killingsworth preached in the afternoon service. The Rev. Harold C. Johnson, who has been conducting revival services at Wiley Mission for three weeks, preached in the morning and delivered his farewell sermon in the evening.

The Kodesh Church of Emanuel choir, under the direction of E. Morrison, broadcast from the church Sunday afternoon. The Rev. Mr. Killingsworth's church is the mother church of the denomination.



Church-1933

M.E.

Augusta, Ga., Chronicle  
June 6, 1933

## METHODISTS GIVE TRAINING SCHOOL AT PAINE COLLEGE

Ten-Day Leadership Course  
Opens Tuesday With  
Regular Classes

A summer school for pastors and lay workers with leadership training in the Sunday school, young peoples' work, Woman's Missionary Society and pastoral duties, will be held at Paine College June 6-16. This training school is a cooperative enterprise between the Board of Missions and the General Board of Christian Education of the Methodist Episcopal church, South, and the Sunday school board of the Colored Methodist Episcopal church. There will be three divisions of work in which courses will be offered for pastors, young people and for missionary women. One credit and two non-credit courses will be offered in each division.

Some of the most prominent leaders in the Methodist Episcopal church, South, and in the Colored Methodist Episcopal church will be on the faculty of this school. Among these are Bishops R. A. Carter and J. Arthur Hamlett and Dr. J. A. Martin of the Colored Methodist Episcopal church, and Dr. J. W. Perry and Mrs. M. E. Tilly representing the Methodist Episcopal church, South. Several members of the staff at Paine College will also assist in the work of the school.

This training school is a continuation of a program begun several years ago by the Methodist Episcopal church, South, in cooperation with the Colored Methodist Episcopal church for training in Christian work. Anyone may attend and it is the hope of the leaders of the school that many colored citizens of Augusta from the different churches will enroll for work this year.

### A Church Group Finds Its Voice

No religious body in America has been more vocal nor more politically active in behalf of prohibition than the Methodist Episcopal Church South. None has been more silent (as a body) on the question of lynching and injustices in the courts as practiced against Negroes. 12-2-33

Last week the Western North

Carolina Conference, assembled in Charlotte, made the following public utterance against lynching.

"The Negro just now is beset by another danger. His path is forever shadowed by dark designs which encompass death itself, with or without provocation. Lynching is all the more degrading because men of depraved appetites, and in mass movement commit murder with impunity. Most men who engage in mob action are cowards at heart and in union with the mob do those wicked things which craven fear inhibits the individual."

It is good to know that this great religious body, or at least one conference, has summoned the courage to speak out plainly in denunciation of a form of lawlessness for which there is no excuse as long as we have orderly processes of law and orderly forms of society. The declaration came at an opportune time. It will have a whole some effect upon public opinion.

### The Tragedy of a Common Hymnal

And when they had sung an hymn they went out into the mount of olives."—Matt. 26:30. 10-26-33

Nineteen hundred years ago the disciples of Christ ate supper in common, sang a hymn in common, and went out into the garden and slept, and forsook and fled in common. I congratulate them that they could do these things in common, however shameful some of them were. Some wise-cracker will say, "they could do these things in common, because they were all Jews."

But the real truth is that they could do things in common, not because they were Jews, but because they were Christians.

Nineteen hundred years have passed, nineteen hundred years of singing and praying and preaching and shouting, and about the best we can do is to sing separately out of what we have called a Common Hymnal.

I refer to the great body of Methodists in America today. We cannot even sing together out of our Common Hymnal, to say nothing at all about the eating and the sleeping together. "Blest be the Tie that Binds," "Courage, Brother, Do Not Stumble," and others as challenging, out of a Common Hymnal but not together. At least Jesus did say to the disciples, "The spirit indeed is willing but the flesh is weak." I am certain that He cannot say that to us. There isn't a single argument that can be logically advanced for separating the Church of Christ along racial lines except that we are not Christian enough to do otherwise. And all separation on account of race outside of the Church may be traced directly to the separation because of race, inside the Church. If the so-called disciples of Christ cannot sing, and eat and pray and sleep together, then it is hardly possible that anyone else will be able to do so.

And doesn't it sound tragic to hear people talking about feasting and drinking together in heaven, who can never eat a sandwich and drink a cup of coffee together on earth.

SAM B. WALLACE.



Church-1933

National Colored Spiritualists

# SPIRITUALISTS CLOSE EIGHTH ANNUAL MEET

*October*

DETROIT, Mich., Oct. 6.—Detroit will be the temporary headquarters of the National Colored Spiritualists association. This was decided at the eighth annual convention of the association, which concluded its sessions at the Universal Spiritualist church, Canfield and Russell Sts., Tuesday. *10-7-35*

The headquarters were formerly here and the return was made to strengthen the local branch. A banquet was held at the Lucy Thurman branch of the Y. V. C. A. the opening night of the sessions. Acting Mayor John W. Smith welcomed the delegates Wednesday morning.

Officers elected for the ensuing year are: Rev. James A. Barlow, president; Rev. John A. James, Detroit, vice president; Emma Jackson, Detroit, secretary; Malisha Estelle, Chicago, treasurer; R. C. King, Detroit; Elizabeth P. Thomas and Veronica Richardson, Chicago, trustees. Selection of the 1934 convention city was postponed until later.



## Orthodox Spiritualist Church Closes Third Annual Convention

With an impressive and colorful ceremony, the Orthodox Spiritualist Church of America, founded by Bishop Stanley Clarke, closed its third annual five-day convention held at the St. Catherine's Church, 204 West 138th street, on last Friday evening. The convention was attended by 200 delegates from various sections of the country, and during the convention vital matters were discussed pertaining to the furtherance of the work of the organization. The convention held from Monday, October 2, until Friday evening, opened with a reception to the delegates at the Witoka Club. On Tuesday evening a Pontifical service was held which marked the founding of the movement three years ago by Bishop Clarke.

Discussion at the convention had to do with the establishment of a seminary, the training of foreign field missionaries, and the need of bringing about a better understanding between Spiritualism and other religions. On Friday evening a program was given by the young people of the church, which featured the work of the Sunday schools of the St. Catherine and St. Gerod's Churches. Choirs from the two churches rendered special music. The reports from representatives of churches and missions told of the progress that was being made in the expansion of the work. The report on the establishment of new churches said that several new churches had been organized since the organization of the church.

Others who made addresses were Attorney A. C. Stuart Williams, Dr. Thomas Hall, Revs. N. Mahoney, J. Weeks, Harmon Kennedy, M. Scott, C. Shadwell, Cephemiah Andrews, Mme. Ethel Foote, Claude T. Eastmond, Rev. Mrs. Stanley Clarke, Mesdames Maude Brown, Lillie Williams, McClaren, Catharine Jackson, Davis, Janet Menzies, Rev. Viola Johnson, Prof. E. Aldama Jackson, Mrs. Estelle Lee, Mme. Amelia Ifill and Revs. Osler Headley, Byron Alleyne, Clifford Harper, John Bernard and C. Harper.

### Leads Faith



BISHOP STANLEY F. CLARKE, head of the Orthodox Spiritualist Church of America, who presided over the third annual conference of the denomination at 204 West 138th street. The session closed Friday. Two hundred delegates were present.



# PROGRAM OF THE WORKERS' CONFERENCE

UNIT OF WORK FOR COLORED PEOPLE, BOARD OF  
NATIONAL MISSIONS OF THE PRESBYTERIAN  
CHURCH IN THE U. S. A.

To be Held in the University Church at Johnson C. Smith  
University, Charlotte, N. C., February 7th to 10th, 1933

**Tuesday Afternoon, February  
7, 1933**

Rev. J. M. Gaston, D. D.,  
Presiding  
2:30 P. M. Bible Hour.  
Rev. George C. Fisher, D. D., of  
Highland Presbyterian  
Church, Pittsburgh, Pa.  
3:15 P. M. Requisites for  
Class "A" Churches.  
Rev. L. B. West, D. D., Field  
Representative, Charlotte, N. C.  
3:45 P. M. Discussion.  
4:00 P. M. Music in worship.  
Dr. Thomas A. Long, Johnson  
C. Smith University, Charlotte,  
N. C.  
4:45 P. M. Discussion.  
5:00 P. M. Recess.  
8:00 P. M. Sermon.  
Rev. George C. Fisher, D. D.,  
Highland Presbyterian church,  
Pittsburgh, Pa.

**Wednesday, February 8, 1933**

9:00 A. M. University Extension  
Summer Course for Min-  
isters.  
Rev. P. W. Russell, D. D.,  
Johnson C. Smith University,  
Charlotte, N. C.  
9:30 A. M. Discussion.  
9:45 A. M. Grouping of  
Churches.  
Rev. Geo. W. Long, D. D.,  
Cheraw, S. C.  
10:15 A. M. Discussion.  
10:30 A. M. Are Community  
Stations a Help in the Mission-  
ary Program of the Church?  
Rev. J. B. Barber, D. D.,  
Chattanooga, Tenn.

11:00 A. M. Discussion  
11:15 A. M. Bible Hour  
Rev. W. L. McEwan, D. D.,  
Pittsburgh, Pa.  
12:00 Noon Recess  
2:00 P. M. A Demonstration  
of a Parish Plan.  
Rev. S. D. Thom, D. D., Atlan-  
ta, Ga.  
2:30 P. M. Discussion.  
2:45 P. M. Facing Tomorrow.  
Mrs. Agnes B. Snively, Field  
Representative, Unit of Work  
for Colored People, Pittsburgh,  
Pa.  
3:15 P. M. Discussion.  
3:30 P. M. The Evangelistic  
Church.  
The Rev. James E. McMillan,  
Sanford, N. C.  
4:00 P. M. Discussion.  
4:15 P. M. Young People's  
Hour.  
Subject—"Popularizing the  
Presbyterian Church."  
Committee:  
Rev. A. H. Prince,  
Miss Annie Chresfield,  
Rev. E. E. Gregg.  
4:45 P. M. Discussion.  
5:00 P. M. Recess  
8:00 P. M. Sermon  
Rev. Geo. C. Fisher, D. D.,  
Highland Presbyterian church,  
Pittsburgh, Pa.

**Thursday, February 9, 1933**

9:00 A. M. Church Benevo-  
lence.  
Rev. C. J. Baker, D. D.,  
Danville, Va.  
9:30 A. M. Discussion.  
9:45 A. M. Relating the  
Day School to the Community.  
Rev. M. J. Jackson, D. D.,

Dalzell, S. C.  
10:15 A. M. Discussion.  
10:30 A. M. The Mission of  
An Elementary Day School.  
Rev. W. J. Nelson, D. D.,  
Mayesville, S. C.  
11:00 A. M. Discussion.  
11:15 Bible Hour  
Rev. W. L. McEwan, D. D.,  
Pittsburgh, Pa.  
12:00 Noon Recess.  
2:00 P. M. The History and  
Development of the Day School  
in our Program.  
Rev. W. L. Metz, D. D.,  
Edisto Island, S. C.  
2:30 P. M. Discussion  
2:45 P. M. Is There a Place  
for Industrial Education?  
Mrs. C. M. Young, Irmo, S. C.  
3:15 P. M. Discussion.  
3:30 P. M. The Distinctive  
Role and Purpose of the Church  
School.

Dean L. S. Cozart,  
Barber-Scotia Junior College,  
Concord, N. C.  
4:00 P. M. Discussion.  
4:15 P. M. The Dean and  
Vocational Guidance,  
Dean T. E. McKinney,  
Johnson C. Smith University,  
Charlotte, N. C.  
4:45 P. M. Discussion.  
5:00 P. M. Recess.  
8:00 P. M. Sermon  
Rev. George C. Fisher, D. D.,  
Highland Presbyterian church,  
Pittsburgh, Pa.

**Friday, February 10, 1933**

9:00 to 11:30 A. M. Summa-  
ry of the Results Obtained in  
the Group Conferences.  
11:30 to 12:30 M. Bible  
Hour.  
Rev. W. L. McEwan, D. D.,  
Pittsburgh, Pa.

**Announcements**  
There will be a meeting of the  
Advisory Committee on Negro  
Work on Monday, February 6,  
in the Y. M. C. A. room begin-  
ning at 2:30 o'clock and contin-  
uing until Tuesday, noon.

Personal interviews will be  
granted to the workers by Mrs.  
Agnes B. Snively and Rev. J.  
M. Gaston, D. D., at the Carne-  
gie Library, beginning Friday,  
at 2:30 P. M., and continuing  
as long as necessary.

Every minister is urged to  
bring from his church as many  
delegates as possible to attend  
these meetings. We are especial-  
ly anxious to have the elders  
present.

It is expected that the mem-  
bers of the Conference will at-  
tend all sessions.

Write to Rev. L. B. West, D.  
D., 316 Carmel St., Charlotte,  
N. C., advising him as to the  
time of your arrival, and your  
place of entertainment will be  
assigned to you.

It is earnestly hoped that the  
local churches will pay the  
traveling expenses of their min-  
isters to the Conference. The  
information and inspiration de-  
rived from it should a good deal  
more than justify the local  
church in paying the expenses  
of their pastor. It will be impos-  
sible for the Unit of Work for  
Colored People to pay the trav-  
eling expenses of those attend-  
ing the Conference. Entertain-  
ment for all the delegates will  
be furnished free, however.

**LOUISVILLE, KY  
COURIER JOURNAL**

**JAN 14 1933**

**PRESBYTERIAN COLORED  
MISSIONS.**

To the Editor of The Courier-Journal.  
Presbyterian Colored Missions do a  
very constructive work for the ad-  
vancement of Negroes. Their char-  
acter-building plan has proven a  
great success. Negroes in general  
have derived a great benefit. I at-  
tended the Sunday-school of Grace  
Presbyterian Church some years  
back; I was greatly benefited  
through the religious and educational  
training combined. The Rev. John  
Little has labored for years with un-  
tiring effort to perfect this great in-  
stitution, until today it stands sec-  
ond to no colored church in the city  
of Louisville. This is the kind of re-  
ligion that is true. Negroes should  
be taught to work as well as pray.

The Rev. C. H. Richmond has  
stepped into the foot tracks of our  
very dear friend gone by, the Rev.  
Sheppard, who was loved by every  
Negro in Louisville. The success of  
this institution in one instance is  
that through all the years that it  
has grown, from a tent, the di-  
rectors or ministers have never  
stooped to participate in petty po-  
litical activities. If a few of our  
many other churches would use this  
as an example, to establish a true  
spirit of religion, it would have a  
tendency to elevate Negroes' welfare  
and moral standing. My opinion is  
not that of criticism. I do not be-  
lieve a minister can give his people  
justice and be a politician, too. Every  
Negro can truthfully say that during  
a primary or campaign you will find  
Presbyterian Colored Missions dark  
just like you will find the churches  
out Third Street, Fourth Street, up  
and down Broadway. Negroes need  
more of these kind of churches.

Louisville, RUSSELL P. LEE.  
Birmingham, Ala. Age Herald  
April 19, 1933  
**Conference Set Under Auspices  
Of Alabama Synodical**

TUSCALOOSA, Ala., April 18—The  
seventeenth conference for Negro  
women will be held May 13-19 at  
Stillman Institute, Tuscaloosa, under  
the auspices of the Alabama Synodi-  
cal of the Presbyterian Church. The  
conference will be for Christian Ne-  
gro women of all denominations.

Promoters of the conference have  
announced that its purpose will be to  
present to women attending an op-  
portunity to learn more about those  
things which concern the everyday  
life of the Negro, "with the hope that  
each delegate may become a better  
equipped Christian and therefore of  
greater service to her community."

Various courses will be given in  
connection with the conference, in-  
cluding a class in Bible study by  
Miss Alice Daly.

Those assisting with the meeting  
include Mrs. J. G. Snedecor, Tusca-  
loosa, dean emeritus, and Mrs. B. H.  
Cooper, Birmingham, synodical presi-  
dent. The program committee is com-  
posed of Mrs. T. M. Glenn, Mrs. F.  
H. Janeczek, Mrs. Willie Taylor Ford  
and Miss Mary Thomas.



Winston-Salem, N. C., Sentinel  
May 17, 1933

## Negro Women to Meet

## CHRISTIAN MEETING FOR NEGRO WOMEN

Announcement that plans are being perfected by the Presbyterian women of North Carolina to hold the annual conference for Negro women of the state at Winston-Salem Teachers College will be of widespread interest. The advance story lists several outstanding men and women of both races who are slated to take part in the week's program for June 5-11.

Plans are being made for a study of Bible, community welfare, health, Sunday School methods and other subjects of general interest to Negro women. The purpose of the conference is to provide the women with information that will be of daily use to them, and will make it possible for them to be happier individuals and to be better home-makers and better residents of the community in which they live. Another feature is to bring about keener understanding between races and to foster goodwill.

Negroes in Winston-Salem are taking an active interest in their own affairs and advancement. We believe this year the attendance upon these classes will be even greater than in the past.

While the work is financed by the Woman's Auxiliary of the Presbyterian Church in this state, the teachings are by no means denominational, and the faculty includes persons of prominence in other denominations.

## Negro Women Begin Conference Today

The eighth annual conference for Negro women at Knoxville college, sponsored by the Women's Synodical auxiliary of the Southern Presbyterian church of Appalachia synod, will begin today and close next Friday.

The program will consist of Bible study, Sunday school methods, talks and demonstrations on practical nursing, sanitation and health, improved home conditions and community problems. Lessons will be given in sewing and handicraft work.

Columbia, S. C. State  
May 21, 1933

## CHRISTIAN MEETING FOR NEGRO WOMEN

The tenth annual Christian conference for Negro women will be conducted under the auspices of the Woman's auxiliary of the Synod of South Carolina, Presbyterian church, U. S., from June 1 to 8, inclusive at Benedict college, Columbia.

An interesting program has been arranged and will consist of Bible study, Sunday school methods, talks and demonstrations on practical nursing, sanitation and health, improved home conditions and community problems. Lessons will also be given in cooking, parliamentary law, handicraft and playground work. Outstanding speakers and teachers, both white and Negro, have been secured. The state welfare and health department have generously given of some of their best workers.

Delegates are requested to bring their own Bibles, towels, two sheets, a small pillow, pillow case, toilet articles, thimble and scissors.

Each auxiliary is urged to co-operate and send a delegate if possible, it is announced. Names of delegates must be sent to Miss Mattye Izard at 1711 Pendleton street, Columbia.

Mrs. M. L. Carroll of York is chairman of the conference.

## Hood College Doors Opened For Dr. Taylor After 4 Year Fight

## Presbyterians Erase Color Bar for Annual Synod and Missionary Convention.

Exclusive to the AFRO

FREDERICK, Md. — Four years ago the opening dinner of the Synod of Baltimore and the Women's Synodical Society for Missions (Presbyterian Church) was held up until Dr. Halley B. Taylor, of the 15th Street Presbyterian Church of Washington left the dining hall. Monday Dr. Taylor came to Hood College for the annual session upon the invitation of the chairman of the committee of arrangements, Dr. A. E. Barrows, of Washington, and the moderator, Dr. William S. Hess, of Hagerstown.

Dr. Taylor offered the invocation, asked the blessing and then took his seat beside the moderator who had at his table his wife, three other ladies and two other men—one a conference leader, a professor in Princeton Theological Seminary. So long as Jim Crow conditions obtained, Dr. Taylor would not attend the meeting of the Synod. He did not, however, abandon his attacks upon this flagrant exhibition of the un-Christian discrimination which the Synod allowed itself to appear to sanction, in order to have for its convenience and use the physical equipment and facilities that Hood College had to offer.

## Majority Supported Him

Whenever the officials of Synod made their periodic visitations to the Washington City Presbytery, Dr. Taylor unfailingly denounced in no uncertain terms, the indefensible conditions under which this church court was being held, and his denunciations were always vigorously supported by an overwhelming majority of the white members of the presbytery.

The conditions which now exist within the Synod of Baltimore, which includes Delaware, Maryland and the District of Columbia, insure all commissioners and delegates fair and impartial treatment when attending these meetings; and the credit for the bringing about of these conditions goes most largely to the influential members of the Synod who have been trying through the years to bring whatever pertains to this Christian body into harmony with the principles of the Christian religion.

Winston-Salem, N. C. Sentinel  
June 9, 1933

## A Significant Conference

The eighth annual Christian conference for Negro Women, being held this week at the Winston-Salem Teachers College, sponsored by the Woman's Auxiliary of the North Carolina Synod of Presbyterian churches, is of more than mere passing significance.

Probably the outstanding feature is the fact that women of the two races are co-operating to bring about better conditions for Negroes, social, morally, from a standpoint of health and community service, and also from religious angles. Those attending are to be given something of value to them in their homes, in their churches and on the playgrounds.

The persons who are taking part in the discussion are individuals who are outstanding in church, civic and community work. They are widely known for their active interest in those things that tend to build up a higher type of citizenship.

Negro leaders should make a determined effort to give their full co-operation to this movement, to attend themselves and to interest others who should attend. The sponsors are to be congratulated upon what they are doing, and upon the fine progress being made from year to year.



Church-1933

Presbyterian.

# Negro Mission Celebrates Growth

35th Anniversary Celebration of John Little Mission in Louisville, Ky., Recalls Beginnings and Reveals Progress Made

By Miriam Gaines

A life work is rounding out 34 years of active and successful service at Presbyterian Colored Mission, Louisville, Ky., through the efforts of the founder and director, Dr. John Little. As Julius Rosenwald has given many millions of dollars for the education and advancement of the Negro race, so John Little has given youthful as well as mature years, physical, mental and spiritual powers, backed by a wealth of prayers and devotion toward the same end. His heart and life and resources have built up an institution of such remarkable religious and civic value to his own city that it has achieved national eminence. Representatives from many cities, both North and South, have been sent to Louisville to study its unique methods of operation. 2-16-33

The beginnings date back to a cold Sunday afternoon in February, 1898. Six Presbyterian Seminary students, including John Little, on that day arranged a few shabby chairs in a small room of a shack, formerly the home of a lottery, in a congested section. Twenty-three pitifully ragged little Negro urchins, some of whom had never heard the name of Jesus, assembled for the first Sunday school.

The leaders were devoted and the work grew. Repeated and urgent requests for a similar Sunday school in "Smoketown (now the site of a splendid \$100,000 religious and community center) soon led to the establishment of a second mission. The two institutions representing different communities, have been conducted ever since along similar lines, under one leader, and later one staff of employed workers.



Boys are Taught Trades and Girls Cooking And Sewing. Here is the Boys' Industrial Room

To teach woefully ignorant children about God and the Bible was the first pre-eminent aim. Then, as supplementary social service work revealed appalling needs of a moral and civic nature, the idea gradually evolved that it was a matter of first importance to train the Negro to do his work more competently, elevate his moral standards and bring about better conditions of home life.

## Civic and Religious Work Interwoven

It is rare that civic and religious elements are so closely interwoven in any institutions of general welfare as they are at Grace and Hope missions. While Presbyterian support was exclusive during the earlier years, development of the work into a constructive center of industrial and educational training, as well as a strong force for moral life and character made it a valuable asset to the social service agencies of the city. With the larger area of service, maintenance expenses were increased, and support was given by the Louisville Community Chest.

The Presbyterian Colored Mission has been built up on a program of "meeting the need" as it came. Aid and cooperation have been secured from many sources. When classes in sewing were started, some of the finest and ablest church women of the city immediately pledged help and this volunteer aid has been continued down to the present day when dozens of teachers instruct every week the 400 to 500 enrolled in the day and night classes held on five days in the two centers.

## Emergencies Met Resourcefully

The necessity arose for boys' classes in woodwork and carpentry and there was no money for a paid instructor. Then did John Little, college and seminary graduate, himself go to the School of Reform and there learn from the classes how to do the work with his hands, and so qualify to teach such classes in his own mission.

When the war time era of high food values was on, another need developed. Down to the open market place John Little went in his old model five-passenger Ford and purchased products which were taken to the commodious kitchen of Hope Mission. There they were prepared and canned the same night by Negro women of the community, the cost being almost nominal. The best scientific food expert in the city gave her teaching services willingly during a long hot summer to help the families of the two communities for the work was carried to both centers.

Many activities are conducted for people of these communities—each started to meet a need. After investigation had

disclosed the fact that there was only one bathtub in the entire residential radius of the Mission, there came the bathhouses. The equipment was, at first, extremely poor and meagre, but a more adequate supply of showers and tubs were added from time to time, as funds became available.

## Modern Baby Clinic

The services of the best surgeons and physicians of the city were at John Little's call during those early years. With entry into the commodious new structure several years ago, the Public Health Service stepped into the picture, and a "Baby Clinic" was established as a regular Tuesday feature. Twenty to thirty infants and pre-school children are the average brought in for attention each week.

Cooking classes are thoroughly enjoyed in both stations. Classes are capacity, but only one class a week is held in each station because many of the girls get some training of this character in the public schools.

The sewing classes, on the other hand, are very numerous. They fill hours of five days each week, there being morning,



Vacation Bible School In Session in New Building, Junior Department Sunday School Room

afternoon and night classes scheduled. These classes represent one of the first and most valuable activities of the Missions. The ragged condition of the first Sunday school pupils was the condition which led to the start of this work.

Attendance of services and classes in the two stations for 1932 shows 108,713, an increase of 13,200 over the previous year. By rigid economy on a greatly decreased maintenance budget, the year was closed without a deficit. The director has asked the prayers of God's people for "patience, physical strength, and spiritual power to guide into the paths of righteousness the feet of 2,000 individuals who come into the Missions."

## No Solicitation but Pledges Needed

A man of faith, Dr. Little yet feels that the payment of the \$10,000 repre-

senting the unpledged fund of the John Little Mission (Grace Church \$10,000 structure named in his honor) would eliminate a possible danger of loss of building or control. He said in a recent workers' group: "There will be no solicitation in celebrating this anniversary, but we ask your prayers for the removal of this handicap, recognizing, however that 'The silver is mine, the gold is mine,' saith the Lord, 'and the cattle upon a thousand hills!'"

Both Sunday schools united in the John Little Mission building on February 5,

a p.m., to celebrate its 35th birthday. A program of scripture recitation and jubilee music was scheduled.

The cordial fellowship existing between white and colored associates at the two missions has often been a subject of comment.

Religious training, being pre-eminent, there are ministers in both stations. Rev. C. H. Richmond, graduate of Hampton Institute, and Yale Divinity School, ministers to Grace Church. Rev. Charles Allen, a graduate of Presbyterian Seminary, Louisville, who worked and taught in Hope Mission for the three years of his Seminary training is pastor of the Hope congregation. Both are warmly cooperative.

## Both Whites and Negroes Serve

The instructor in shoe repairing classes, W. H. Hunter, is a graduate of Tuskegee. The staff physician of the Baby Clinic is colored, the nurses, white or colored as conditions in the service permit. Positions of varying responsibility are held by colored young men and women of the Missions who have proved themselves trustworthy. Miss Edith Gramig, director of sewing schools for twenty years, has two trained colored assistants, both of whom went to Hampton for special training.

Dr. Little holds strongly to the conviction that there must be fitness for responsibility if the work is to be effective. The practice of this principle, he says, has brought the institution to its present standard. Commenting on a remark concerning this unusual spirit of fellowship among working representatives of the two races, Dr. Little says: "It seems strange that any should be blind to the advantages of this cordial and intimate association between the working church people of the city of Louisville, and the colored people of the two communities. To confine the work to one race, as has occasionally been suggested, would destroy this very spirit of mutual sympathy, understanding, and appreciation which exists and which is so much to be desired if the work is truly to be a work of the Kingdom of God."

Louisville, Ky.



# Many Attend Conference At Berean Church Hill, Hopkins, Perkins, Haynes, Ballard Among Speakers

Leaders in various professions, industries, politics and all fields of endeavor, educational and cultural, gathered at the Berean Presbyterian church Nineteenth st. and South College ave. last Thursday, for an all day conference. The main subject was the difficulties which face the race because of the present economic situation and most important of all, "what to do about it".

The general trend was toward the original purpose—the solving of current problems.

A comprehensive discussion of Technocracy, by Dr. Frederick W. Perkins, launched the conference. Advice and discussion on how Negroes may hold the jobs they have, and find more, were given by Wayne L. Hopkins, Executive Secretary of the Armstrong Association and Eustace Gay, Managing Editor of the TRIBUNE.

Professor Daniel Brooks, representing schools; C. C. Carrington, merchants; Dr. John P. Turner, professions; John Caswell Smith, social agencies; J. Robert Saxon, insurance companies; and W. A. Took, representing business men, spoke at the Luncheon Seminar over which Dr. Charles S. Lewis presided.

## Roosevelt to be Sent Findings

"Negroes will feel the depression even after prosperity returns," according to Principal J. H. N. Waring of the Downtown Industrial School at the session over which Hobson Reynolds presided. There were also addresses by Magistrate E. W. Henry, Mrs. Maude B. Coleman and Attorney Theodore Spaulding.

An expose of present conditions, scathing in its frankness was presented by S. A. Haynes. "Women in Industry and Labor" was his subject and for the betterment of their condition he prescribed: participation in politics, and publicity concerning conditions. Effects of the depression on the boys, girls and adults were presented by Mr. Ballard, Mrs. Mary F. Dixon and John Poe, respectively.

"Education must now follow the path cut by the machine" was the recommendation of Leslie Pinckney Hill, president of Cheyney State College who was the principal speaker at the evening session. Arthur H. Fausett who presided also presented Dr. Butler and

Rev. Arthur Rankin, pastor of the church.

The findings of the conference which were drawn up by a committee will be sent to the Mayor, Governor and President.

# CHURCH AVOIDS JIM CROW BY QUITTING TEXAS

Afro-American  
Presbyterians Change  
Annual Assembly to

Columbus, Ohio.

Protest Against

FORT WORTH

"Negro Can't be a Man  
in Texas."

[Exclusively to the AFRO]

PHILADELPHIA. — Be-

cause of the protest of 37,000 colored communicants in Presbyterian churches

the General Council of the denomination, meeting here last week, decided to hold

the annual assembly in Columbus, Ohio, instead of

Fort Worth, Texas.

Publicly it was announced that the change was due to the depression, and that an economy of \$50,000 in railroad expenses to the denomination would be effected.

Behind the scenes, it was admitted that the resolution passed October 9 at Atlantic City, N.J., by the Afro-American Presbyterian Council, a voluntary conference of colored pastors, carried greatest weight.

Protest against further meetings in Dixie began last May in the General Assembly at Denver, Colorado, when the Rev. M. Martin

white, during the final minutes of the session, presented the invitation to meet in Fort Worth, Texas.

The Rev. Irvin W. Underhill immediately arose asking that the invitation be declined on behalf of

the colored members of the Presbyterian Church.

Despite the fact that M. Kerr, moderator, rapped for order, he insisted "You can't stop me," and amid applause said:

"We ask the General Assembly to go on record as the M.E. Church has done, and say that we won't meet any place where the Negro members cannot meet as men and brothers. A Negro cannot be a man in Texas," he roared.

The assembly however, voted to accept the Texas invitation.

Subsequently, the presbyteries of the entire country were furnished copies of the resolution adopted by the Afro-American Presbyterian Council in Atlantic City, which was as follows:

"1. We heartily approve of the spirit and purpose of the Rev. I. W. Underhill, Jr., in his protest presented at the 1932 Denver assembly; that it was certainly a most manful and Christian stand to take, and that no matter what the technicalities in the case, it was a clear case of right against wrong, of Christlikeness against subservience to prejudice.

"2. In taking this stand we have no desire to cast aspersions upon any of our brethren in the churches of the South, and we are convinced that many of them, regardless of race, and many members of both race groups, are now ready for true Christian brotherhood. We ask that whenever and wherever the assembly goes in rotation to the Southern Zone that the local entertaining church and committee should assure general assembly's office beforehand that there will be no discrimination on account of race or color in the entertaining church.

"3. We interpret the zoning law of our general assembly as not a part of the organic law of the church, but merely a convenient rule, meant by the general assembly to serve all the interests and geographical areas of the church. When, therefore, any of the interests suffer and those interests are such as touch persons, and make them suffer un-Christlike discrimination, then if such practices cannot be discontinued by Christian persuasion, that we appeal to the conscience of the entire church so that the assembly will not convene in such places."

Asheville, N. C., Tuesday, February 28, 1933

# Miss Smith Is Heard At Normal On Negro Problem

Miss Marjorie W. Smith, assistant secretary of the division of schools and hospitals of the National Board of Missions of the Presbyterian church, who is now a guest on the campus of the Asheville Normal and Teachers college, spoke at the college assembly this morning. She discussed the negro problem with

which she is familiar through several years of study.

Miss Smith commended the part taken by the southern white in interracial conferences, especially those held on university campuses. She stressed the necessity of working, not for the negro, but with him, for the solution of a problem that concerns both races.

For the past two weeks Miss Smith has been visiting in the South Carolina coast islands.

Dr. John E. Calfee, president of the college, announced a program to be given by the Hampton quartet at the school on March 8.



Shelby, N. C. Church  
September 11, 1933

## Negro Leaders To Organize Section

Rev. J. D. Battle To Speak In Col-  
ored Churches And Schools Of  
Section.

Rev. J. D. Battle, representative of the Religious and Missionary Brotherhood, assisted by Rev. W. M. Nelson, local representative, began this week on a 30-day campaign of organizing the Negroes of the Shelby section into a modern and religious alliance to fight against any and all forms of communism.

The brotherhood, founded 30 years ago by Bishop Joseph J. Higgs, D. D., is to encourage the general advancement of the Negro race and is a nation-wide movement. During the campaign here the two ministers will speak in the Negro churches and schools of this section. The principles of the brotherhood are outlined as follows:

1. That the South is the natural home of the Negro.
2. That the Southern white man is the Negro's friend.
3. That we need to know and to understand and to appreciate this fact and any man or woman or foreigner who would teach otherwise is an enemy to the Negro's welfare and progress.
4. Understanding creates friendship and good feeling—the white man understands the Negro from the fact that he has spent 265 years with the white man in the South and this period has undoubtedly created instinctive friendship. It would be cruel to teach otherwise.
5. It is very fitting therefore for the Negro to remember and to understand that it took the white man 5,000 years to arrive at his present standing in the world.
6. 265 years ago he brought the Negro from a savage and heathen state to his present standing in the world.
7. Our stay with him has resulted in education, refinement, prosperous and desirable citizenship.
8. It is said that we have outstripped any dark race in the world in so short a time.
9. We owe this to the American white man.
10. Let us be patient and not hasty, lay down undue suspicion

and become self controlling, respect everybody and practice to the greatest degree politeness and gratefulness to every man, and God and angels will bless us.



Church-1933

Union A.M.E.

## Convention Of UAME Church In Coatesville

Rev. H. T. Ryder Presid-  
es At Penna. and Dela-  
ware Conference

COATESVILLE, Pa.—The 120th ses-  
sion of the Delaware and Pennsylvania  
Conference Union A. M. E. Convention  
was held from May 3 to May 8 at the  
Hutchinson Memorial U. A. M. E.  
Church on Chestnut st. Rt. Rev H. T.  
Ryder, S.T.D., was the presiding bishop.  
Rev. A. E. Mann is the pastor of the  
church.

The welcome address on the opening  
day was made by Rev. Mann, response  
was delivered by Rev. W. B. Hicks.  
In the evening the sacramental sermon  
was preached by Rev. L. F. Smith. On  
Thursday Rev. J. H. Bell preached the  
sermon. The Conference Board met  
on Friday afternoon. Addresses were  
made by Rev. Frank Ridgely of Lincoln  
University and Rev. Orville Forward.  
The Love Feast on Sunday morning was  
conducted by Revs. W. H. Guy and W.  
L. Batipps. Sermons were preached by  
Rev. J. F. Ramsey and Rev. D. B. Ennis.  
Music during the services was furnish-  
ed by choirs from the various churches  
in the conference.

During the same week of the con-  
ference the semi-annual session of the  
Peter Spencer United Daughters of Con-  
ference was held.



Church-1933

United Holy Church of America Inc.

# RICHMOND TO WELCOME U. H. CONVOCAION

Expect Delegates From  
Ten So. States  
Next Week

## 39th Annual Convocation Of The United Holy Church Of America Closes Here

With a watchword, "Back to Pentecost," and a motto, "Holiness Unto the Lord," the thirty-ninth annual convocation of the United Holy Church of America, incorporated, held a great session here last week at St. John U. H. Church on North Twenty-eighth Street. Bishop H. L. Fisher, of Durham, N. C., president of the General Convocation of the church, presided at the sessions, and crowds packed the beautiful new edifice at every session, many being turned away each night.

RICHMOND, Va.—St. John U. H. Church, of this city, will be host to the thirty-ninth annual convocation of the Southern District of the United Holy Church of America, Inc., the week of September 17-24.

Representatives from churches, colored business and colored schools. Dinner was served the more than 200 delegates every afternoon at the church, and at noon each day a "divine healing service" was held, when the lame, halt and the blind came to be prayed for by the elders of the church. Among those present and participating on the program were: Bishop J. D. Diggs, of Columbus, Ohio; Bishop J. H. Houston, of New York; Bishop E. B. Lyons, of Philadelphia, Pa.; Dr. E. B. Nichols, of Winston-Salem, N. C.; Mrs. Jessie Coleman, missionary to Liberia; Mrs. Julia A. Delk, national financial secretary, Norfolk; Bishop E. B. Lyons, of Philadelphia, Pa.; and Elder W. E. Wilson, of Buffalo, N. Y.

Mayor J. Fulmer Bright, of Winston-Salem, N. C.; Mrs. Emma Richmond, is expected to greet the delegates Monday night at which time greetings will also be extended on behalf of the churches, schools and business organizations of the city.

The feature of Tuesday's meeting will be the report of the president, Bishop H. L. Fisher. At Wednesday's session, which will be devoted to missionary department, the work being done in foreign fields will be explained. The youth of the church will have charge of the sessions Friday, while the boards of elders, education, presbytery unions and finance will make their annual reports Friday. The final meeting will be held Sunday, September 24.

Officers of the district are Bishop H. L. Fisher, president; Bishop G. J. Branch, vice-president; Mrs. Emma E. Craig, secretary, and Mrs. Josephine Parks, assistant secretary.